

SEENE PAR HAATH BANDNA SUNNAH HAI. [PLACING HAND UPON THE CHEST]



Is Article me poore 4 Hadithe hai jo SAHIH Tareekese Sabit hai.

- 1) Hadeeth e Sahl ibn Sa'd radhi Allahu Anhu
- 2) Hadeeth e Waa'il ibn Hujr Radhi Allahu Anhu
- 3) Hadeeth e Qasbiya Ibn Hulb Apne Walid Radhi Allahu Anhu.
- 4) Hadeeth e Tawoos (Rahimahullah)

Aur Yeh Tahqeeq neech diye gaye Deegar Ahle Hadith Ulamaonse ki gayi hai.

- 1) Shaikh ul Allaamah Al-Haafidh Abu Taahir Zubayr Alee Za'ee (Rahimahullah)
- 2) Shaikh ul Allaamah Al-Haafidh Thanaullaah Zayaa (Rahimahullah)
- 3) Shaikh ul Allaamah Al-Haafidh Badee 'ud-Deen Shaah Raashidi as-Sindhee (Rahimahullah).

Shuruwat karnese Pahle, hame yeh janna behad zaroori hai ke, Seena 'Sadr' ke maane kya hai. Lughat e Arabic Deoband ke [[Qamoos Al Waheed pg 915](#)] me lafz 'Sadr' ke maane 'Insaan ka Seena' hai [Gale se lekar Pet tak ka hissa]

Tho hame pata chalta hai ke 'Seena' ke maane sirf wo maane nahi hai jo ham samajte hai jo ke asal maane Gale se neech ke lekar naaf ke upar tak ka Hissa hai.
Lihaaza ham namaz me haath Gale se neechese lekar naaf ke upar tak kahi bhi baandsakte hai.

Jo kahte hai ke seene par haath bandna sunnah ke khilaaf hai unke talluq se kuch 3 baaten hai jo ham kahna chahte hai.

1) Agar Seene par haath bandna Sunnah ke khilaaf hai tho fir unke MAA, BAHENE, BIWI, BETIYA jitne b auraten hai wo pahle nahi baandna chahiye. Deobandi kahte hai ke ispar IJMA hai, darasal yeh SAHIH nahi hai.

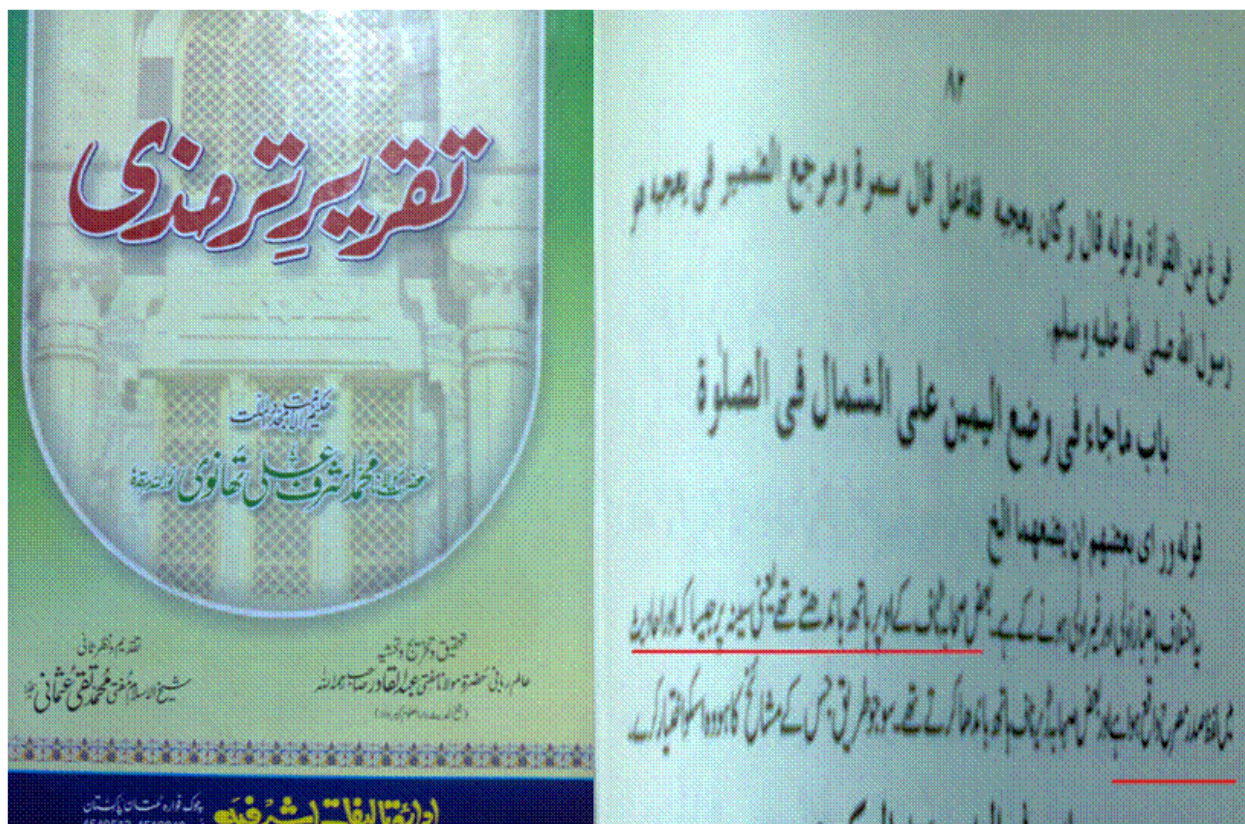
Abdur Rahmaan Al Juzayri ne apne kitaab [Kitaab ul Fiqh 'Ala Madhaahib Al Arba' vol 1 Pg 251] me likte hai ke " Hambali kahte hai ke Aurat aur Mard naaf ke neech haath bandne ko sunnah kahte hai Tho IJMA kahne ki daleel Batil hogayi hai. Agar yeh Sunnah manliya jayetho pahle unke Auraten naaf ke neech haath bandna chahiye.

2) "Taqreer-e-Tirmidhi" Ashraf Ali thanvi deobandi ne likhi hai, aur Published Idaara Taleefaat-e-Ashrafyah, Multan ne ki hai, aur Justice Taqi Usmani Deobandi ne isko nazar sani ki hai.

[Page no 82 me likha hai ke..](#)

" Kuch Sahaba ne apne haath Naaf ke upar baande jiske maane ke SEENE par, aur doosre hadith me Sadr ka alfaaz liya gaya hai ke aur kuch sahaba apne haath naaf ke neech bande the. "

Scan :



3) Allamah Sindhi Hanafi likte hai ke :

وبالجملة فكما صح أن الوضع هو السنة دون الإرسال ثبت أن محله الصدر لا غير وأما حديث أن من السنة وضع الأكف على الأكف في الصلاة تحت السرة فقد اتفقوا على ضعفه

“ Just as it is Sunnah to clasp the hands and not let them hang by one’s sides, **It is proven that they are to be placed on the chest, not elsewhere.** As for the hadeeth “It is Sunnah to place one hand over the other **beneath the navel when praying**”, the scholars agreed that it is **Weak.**

[Hashiyat Sindh Ala Ibn Majah Vol 2 page no.210]

: BISMILLAH IRRAHMANIRRAHEEM :

Hadith :

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ كَانَ النَّاسُ يُؤْمَرُونَ أَنْ يَضَعَ الرَّجُلُ الْيَمَنِيَّ عَلَى زِرَاعِهِ الْيُسْرَى فِي الصَّلَاةِ. قَالَ أَبُو حَازِمٍ لَا أَعْلَمُهُ إِلَّا يَنْمِي ذَلِكَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ إِسْمَاعِيلُ يَنْمِي ذَلِكَ. وَلَمْ يَقُلْ يَنْمِي.

Tarjuma :

Sahl bin Sa'd [Radiallahu Anhu] se rivayat hai ke...

“ Logon ko hukum diya jata tha ke namaz me dayan [right] haath bayen hath ke Zir'ah [forearm] par rakhen.”

[SAHIH AL-BUKHARI # 740]

Tho hame is hadith se pata chalta hai ke Seedha haath baayen haath ke kalayi par bandna chahiye, Haa, beshq agar koi seedha haath bayen haath ke Zi'rah par baandkar Rakah banayega tho Haath seedha SEENE par hi rukjaate hai, Naaf ke neeche kaise munaasib hoga ?

Zira'h ka hadith me bhi zikr aaya hai. Zira'h ka maane hai haath ki Ungli ke ilaakese haath ke kohni tak.

Aur doosre Hadith me, “ Nabi Sallallahu Alai Wasallam ne apna Seedha haath baye haath par kalayi [wrist] aur bazu [forearm] par rakha “

“ Aap Sallallahu Alai Wasallam ne daye'n hath ko baiey'n hath ki hatheli (ki pusht) iske jod aur kalai par rakha.

[Sunan Nasaa'i with the footnotes of Allaamah Sindhee(1/141),
AbuDawood (1/112),
IbnKhuzairnah (1/243,480) and Ibn Hibbaan (p.485), Sabhi ne SAHEEH kaha).

Upar ki hadith se samajme aata hai, doosri hadith se ise mazboot karti hai.

“ Nabi Sallallahu Alai Wasallam seene par haath baande the... “ Rivayat khatam.

(Musnad Ahmad (5/226) yahi matan/alfaaze'n Ibn Hibban al-jawzee ki At-Tahqeeq (1/283) aur (1/338) ke manuscript form).

Yahi masala'ah kai rivayatome bayan kiya gaya hai jo Shaikh Muhammad Badee'ud-Deen Shah Ar-Raashidee ne yeh poore Jamah kiya aur apne Risaalah me tashreeh ki hai.

Aam taur par, Hadeeth ke Muhadditheen ke mutabik, rivayaten jo deobandi, barelvi aur doosre firqa hanafi ke shake daalrahe hai wo darasal me Hadeeth ke ulemaone Da'eef karar dekar use radd karte hai. Ek rivayat jo hamesha istemaal ya dalail ke taur par pesh karte hai wo Sunan Abee Dawood (p. 756) ki hai. Is rivayat me 'Abdur-Rahmaan ibn Ishaq al-Koofee' hai jo ke Ulama-e Muhadditheenone Da'eef karar diya hai.

Hanafi Ek hawala dete hai jo Nasbur-Rayah of Zailee (1/314), Al-Banaaya Fee Sharh Hidaayah (2/208) aur doosre.

Darasal me, Hidaayah al-Awlayn, (no. 17, 1/103) ki NOTES me yeh likha hai ke " IJMAA se DA'EEF HAI "

Mazeed, Yeh malum hona chahiye ke **Deobandi Musannaf Ibn Abee Shaybah me izaafe wale alfaaz " Naaf ke neeche " izaafa kardiye hai magar Asal Kitaab me aur yeh kuch b nahi hai.**

Aur hairaan waali baat yeh hai ke Hanafi kahte hai ke " Mard naaf ke neeche haathen baandna chahiye aur auraten seene par.."

Subhan ALLAH ! Auraten Seene par haath baandna ?? Aur Mard naaf ke neeche ??

Sirf Auraten seene par haath bandne ki naatho da'eef hadithe hai aur naahi koi ispar IJMA maujood hai. Kitni jahilat hai ke saare hanafeeyone is bat ko maanliya hai aur namazome aml karrahe hai.

May Allaah make this treatise a means of guidance and Sadaqah Jaariyyah.

[Haafidh Zubair Alee 22/9/1999]

The Text

Ham kahte hai ke Namaz ALLAH ki Ibadat karne ka Usool hai. Aur jab ek insaas namaz ke liye khada hotha hai tho " Wo chupkese apne ALLAH se baaten karta hai" (Muslim (1/208).

Isliye Namaz me koi bhi aml nahi karna chahiye jo acche aur durust akhlaaq ke saath tanaza [conflict] ho. Balke, Namaz is tarah ki ajizi ho jisme ALLAH ka darr aur Taqwaa zaahir ho. Tho fir pata chalna chahiye ke yeh Insaan ke jism se hai, aur Dil sabse badi ahmiyat ka Haamil honeke tor par samjha jaata hai.

Jaise Hamare Nabi Sallallahu Alai Wasallam ne farmaya..

" Insaan ke jism me ek Ghost ka tukda hai, Agar wo adal [Upright] aur awaz karta hai tho poorra jism adal rahta hai. Agar yeh Hissa kharab huwa tho fir poorra jism kharab hojaayega. Beshq ! Yeh DIL hi hai. "

[Mishkaat (2/241)]

Fir DIL seene ke kareeb hotha hai aur Taqwaa ka thikaana hotha hai jaise nabi Sallallahu alai wasallam ne ek Hadith me farmaya..

“ Nabi e Kareem Sallallahu Alai Wasallam ne apne Seene ke taraf Ishaara karke 3 dafa farmaya ke “ Taqwaa aur Hifaazat idhar hai “(Muslim (2/317) with Nawawee).

Isiliye Nabi Sallallahu Alai Wasallam ne apna haath seene par baanda hai. Yeh ek mahez Khushu batane ka tareeka hai. Uske liye jo apne Rabb ke aagey khas amal se khada hotha hai aur yeh sabse jyada munasib hai.

DALEEL NO # 1 : SEENE PAR HAATH BAANDNA.

SABOOT HADITH # 1.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ كَانَ النَّاسُ يُؤْمَرُونَ أَنْ يَضَعَ الرَّجُلُ الْيَدَ الْيُمْنَى عَلَى ذِرَاعِهِ الْيُسْرَى فِي الصَّلَاةِ. قَالَ أَبُو حَازِمٍ لَا أَعْلَمُهُ إِلَّا يَنْمِي ذَلِكَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ إِسْمَاعِيلُ يَنْمِي ذَلِكَ. وَلَمْ يَقُلْ يَنْمِي.

Sahl bin Sa'd [Radillahu anhu] se rivayat hai ke:

“ Logonko [SAHABA] ko hukm diya tha ke wo namaz me seedha haath bayan haath ke ZIRAH [forearm] par rakhe, Abu Hazim Rad. Ne farmaya ki “ Muje pata tha ke yeh HUKM Sallallahu Alai Wasallam se hai “

[SAHIH AL-BUKHARI # 740]

HADITH KI TASDEEK :

Yeh kahna itna kaafi hai key eh Hadith Sahih Al Bukhari ki hai, aur Sahih Al Bukhari doosre hadith ke kitaabosme alag darja rakhti hai aur ispar Hadeethonke Muhaddithonka IJMA hai.

[Sharh Nukhbah p.224 and Tadreeb ar-Raawee of Suyootee p.25 and others]].

Aur fir Mazeedi taur par Imaam Ibn Hazm in Al-Muhalla (4/114) aur Ibn Qayyim, A'laam al-Muwaqqi'een (2/6, Indian print) me SAHIH karar diya hai.

KHULASA :

Yeh hadith marfoo' hai jaise ke Abu Haazim Rad. Ne kaha ke " Maine suna hai ke yeh HUKM Nabi ka hai " Islami Haafidh Ibn Hajr ne Fathul-Baari (2/124, Salafia Print) aur Allaamah Ainee in his Umdatul Qaari (5/278, Al-Muneeriyah Print) me farmaya ke :

" Yeh Rivayat Marfoo' hai aur yeh hadith Seene par haath baandne ki daleel hai kyunki jab Seedha haath baayen haath ke Zara' par rakhenge tho haathen naaf ke neech baadna naho hopaayega.

Zara' ke maane hai :

" haath ki Ungli ke ilaakese haath ke kohni tak. "

Lihaazam " Ghareeb ul-Hadeeth by Al-Harbi (1/277) me likhagaya hai ke..

" Az-Zaraa', Haath ki kohni ke neechese lekar beech ki ungli ke upartak "

Mazeed, Zaraa' ke maane Lughat ke kitaabome likhagaya hai,

[See: "Lisaan al-Arab: 8/93, Taaj ul-Uroos: 1/5217, Kitaab al-Ayn: 2/96, Al-Mu'jam al-Waseet: 1/311, Tahdheeb al-Lughah: 2/189, Kitaab al-Kulliyat: 1/730, and others"]

➤ Darul Uloom ke Deoband Maulaana Waheed uz-Zamaan Qaasmi al-Kairawaani, likte hai ke " Zaraa' ke maane, Kohni ke hisse se lekar Beech ki ungli tak "

[See: Qamoos al-Jadeed: Pg 308, Pub. Kutub Khana Husainia Deoband]

Tho upar ke Arabic Lughat ke kitaabonse pata chalta hai ke, ' Zaraa' ke maane Kohni ke hisse se lekar beechki ungli tak. Aur Bukhari ke hadith se pata chalta hai ke Nabi Sallallahu Alai Wasallam ne hukm diya ke Seedha haath bayen haath ke Zaraa' par baando. "

Jo log nahi maante ke SEENE Par HAATH baandna wo ek dafa koshish karna chahiye fir sonchna chahiye. Agar ALLAH chahetho sab wajah hojaayega. In-sha-ALLAH.

FIRQA JAAHIL AHNAAF KA AITRAAZ :

" Kuch log kahte hai ke Zaraa' par haath baandna zaroori nahi ke wo Poore Za'raa par haath baande. Agar Zaraa' ke ek hisse b, jaise Kalayi par tho bhi Nabi ka HUKM par AML poora hojaayega.

Jawab :

حَدَّثَنَا يُونُسُ بْنُ عِيسَى، قَالَ أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى، قَالَ أَخْبَرَنَا الْأَعْمَشُ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنْ ابْنِ عَبَّاسٍ، عَنْ مِمْوَنَةَ، قَالَتْ وَضَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَضُوءًا لِحَنَابَةِ فَأَكْفَأَ بِيَمِينِهِ عَلَى شِمَالِهِ مَرَّتَيْنِ، أَوْ ثَلَاثًا، ثُمَّ غَسَلَ فَرْجَهُ، ثُمَّ ضَرَبَ يَدَهُ بِالْأَرْضِ - أَوْ الْحَاظِ - مَرَّتَيْنِ أَوْ ثَلَاثًا، ثُمَّ مَضَمَضَ وَاسْتَنْشَقَ، وَغَسَلَ وَجْهَهُ وَذِرَاعَيْهِ، ثُمَّ أَقَاضَ عَلَى رَأْسِهِ الْمَاءَ، ثُمَّ غَسَلَ جَسَدَهُ، ثُمَّ تَنَحَّى فَعَسَلَ رِجْلَيْهِ. قَالَتْ فَأَتَيْتُهُ بِخِرْقَةٍ، فَلَمْ يَرُدَّهَا، فَجَعَلَ يَنْفُضُ بِيَدِهِ.

Ummul Momineen Maimoona bayan karti hain ke Rasool Allah ne ghusl ka iraada farmaya to sab se pehle dono'n hath 2 ya 3 dafa dhoe, phir sharamgaah ko dhoya, phir baya'n haath, jis se sharamgaah dhoya tha, zameen par ya dewar 2 ya 3 dafa ragada phir isko dhoya phir kulli ki aur naak main paani daala, phir chehra dhoya, phir KOHNIYO'N tak haath dhoe phir sar par paani daala aur balo'n

ki jado'n tak paani pon'hchaya. Teen baar sar par paani daala, phir tamaam badan par pani dala, phir jaha'n aapne gusl kiya tha is jagah se hat kar paaon dhoe.

[SAHIH AL-BUKHARI # 274]

Ye hadith me Nabi Sallallahu Alai Wasallam ka Ghusl ka tareeka bataya gaya hai. Aur **وَعَسَلَ وَجْهَهُ** "lafz, Haath dhone k liye istemaal kiya gaya hai, Yaani ke Nabi Sallallahu Alai Wasallam apna chahra Murabak aur Haath'en dhoye hai.

Ab yaha Zaraa' ke maane haath ka hissa hogaya ??, Yaani ke Nabi Sallallahu Alai Wasallam ne apna Zaraa' nahi dhoya wo sirf kya Zaraa' ka ek hissa dhoya ??

فماكان جوابكم فيجوابنا.

Aur ek Hadith iske ziman me dekte hai :

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا زَائِدَةُ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، بِإِسْنَادِهِ وَمَعْنَاهُ قَالَ فِيهِ ثُمَّ وَضَعَ يَدَهُ الْيُمْنَى عَلَى ظَهْرِ كَفِّهِ الْيُسْرَى وَالرُّسْغَ وَالسَّاعِدَ وَقَالَ فِيهِ ثُمَّ جَنُثُ بَعْدَ ذَلِكَ فِي رَمَانٍ فِيهِ بَرْدٌ شَدِيدٌ فَرَأَيْتُ النَّاسَ عَلَيْهِمْ جُلُ الثِّيَابِ تَحَرَّكَ أَيْدِيهِمْ تَحْتَ الثِّيَابِ .

" Aap Sallallahu Alai Wasallam ne daye'n hath ko baiey'n hath ki hatheli (ki pusht) iske jod aur kalai par rakha. "

[ABU DAWUD # 727]

KHULASA :

Yeh hadith kahrahi hai ke Nabi Sallallahu Alai Wasllam, unka seedha haath baayen haath kalai aur ziraa ke upar rakhthe the.

Yeh hadith ke mutaabik agar aap bhi apka haath isitarah rakhenge tho fir heathen seene par baandiye jaayenge iske koi shak nahi.

Tho yeh hadith bhi Seene par haath baandne ki ek daleel hai.

Shaikh Al Albani Rah. Ek Muqallid ke ikhtelaaf par likte hai ke :

فلوأنه حاول يوماما أن يحقق هذاالنص الصحيح في نفسه عمليا -وذلك بوضع اليمنى على الكف اليسرى والرسغ والساعد، دون أي " تكلف- وجد نفسه قد وضعهما على الصدر! ولعرف أنه يخالفه هو ومن علي شاكلته من الحنفية حين يضيعون أيديهم تحت السرة، وقرىبا من العورة،

“ Agar, Kisidin, yeh shaks bina kisi Takallaf se yeh SAHIH hadith par aml karega tho wo khudbakhud uske haathe Seene par baanda huwa paayega Aur use maalum hojayega ke wo aur Ahnaaf uske jaise jo naaf ke neech haath bandthe hai aur sharmgaah ko dhakate hai, tho wo log beshq SAHEEH hadith ke khilaaf hi jaarahe hai.

[Muqaddimah Sifaat as-Salaat an-Nabi: Pg 16]

Isi hadith ki aur ek Sanad :

أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ، قَالَ أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ زَائِدَةَ، قَالَ حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ، قَالَ حَدَّثَنِي أَبِي أَنَّ وَائِلَ بْنَ حُجْرٍ، أَخْبَرَهُ قَالَ قُلْتُ لَأَنْظُرَنَّ إِلَى صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ يُصَلِّي فَتَنَظَّرْتُ إِلَيْهِ فَقَامَ فَكَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى خَاضَتْ بَأَذُنَيْهِ ثُمَّ وَضَعَ يَدَهُ الْيُمْنَى عَلَى كَفِّهِ الْيُسْرَى وَالرُّسُغِ وَالسَّاعِدِ فَلَمَّا أَرَادَ أَنْ يَرْكَعَ رَفَعَ يَدَيْهِ مِثْلَهَا - قَالَ - وَوَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ ثُمَّ لَمَّا رَفَعَ رَأْسَهُ رَفَعَ يَدَيْهِ مِثْلَهَا ثُمَّ سَجَدَ فَجَعَلَ كَفِّهِ بِحِذَاءِ أَذُنَيْهِ ثُمَّ قَعَدَ وَافْتَرَشَ رِجْلَهُ الْيُسْرَى وَوَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَجْذِهِ وَرُكْبَتَيْهِ الْيُسْرَى وَجَعَلَ حَدَّ مِرْفَقِهِ الْيُمْنَى عَلَى فَجْذِهِ الْيُمْنَى ثُمَّ قَبَضَ اثْنَتَيْنِ مِنْ أَصَابِعِهِ وَحَلَقَ حَلَقَةً ثُمَّ رَفَعَ إصْبَعَهُ فَرَأَيْتُهُ يُحَرِّكُهَا يَدْعُو بِهَا .

Hazrath Wael bin Hajar [Radiallahu anhu] Rasool Allah Sallallahu Alai Wasallam ki namaz ka tareeqa bayan karte hue farmate hain ke ..

“ Aap Sallallahu Alai Wasallam ne daye’n hath ko baiey’n hath ki hatheli (ki pusht) iske jod aur kalai par rakha.

[Sunan Nasai: al Iftetaah # 889] Ise Imam Ibne Hibban 1485 aur Imam Ibne Khuziama 480 ne Saheeh kaha.

Doosre sanad-e bhi hai maujood hai isi hadith ke ziman me jo...

Musnad Ahmed,

Saheeh Ibn Hibbaan (5/170 # 1860), aur

Saheeh Ibn Khuzaymah (Vol 1 Pg 243 H. 479) aur doosrome maujood hai.

Tho Hamie’n bhi daya’n hath baiey’n hath par is tarha rakhna chahiey ke daya’n baiey’n hath ki pusht jod aur kalai par ajaey aur dono’n ko seene par baandha jae take tamaam riwayat par amal hosake.

DALEEL NO # 2 : SEENE PAR HAATH BAANDNA.

نا أَبُو مُوسَى، نا مُؤَمَّلٌ، نا سُفْيَانُ، عَنْ عَاصِمِ بْنِ كُؤَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ
صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى يَدِهِ الْيُسْرَى «: قَالَ
«عَلَى صَدْرِهِ»

Wael bin Hajar Radiallahu Anhu se rivayat hai ke ke..

“ Main ne Rasool Allah Sallallahu Alai Wasallam ke sath namaz padhi. To Aap ne apna daya'n haath baiey'n hath par rakh kar seene par hath bandha.

[Ibne Khuzaima V1 P243 (479)] Ise Iman Ibne Khuzaima ne Saheeh kaha.

Hadith ki Tasdeekh :

Imaam Ibn Khuzaimah Rahimahullah ne apni SAHEEH Ibn Khuzaimah me ibdiya me ek shart bataya the ke “ Yeh SAHEEH hadithona majma hai jo seedha Nabi Sallallahu Alai Wasallam tak SAHIH aur mukammal sanadonke saath maujood hai. Koi bhi Ravi isme majhool nahi hai aur naahi koi sanad tuti hui hai “

[Ibn Khuzaimah, 1/2]

Isse saabit hotha hai ke Ye Hadith Khaabile Khul Motabar hai aur Imam Ibn Khuzaymah Rah. Ki Khillat se bari hai.

Balke, Imaam Nawawee Rahimahullah ne apne [[Explanation of Saheeh Muslim](#), (4/115, Egyptian print) [Sharhul-Muhazzab](#) (3/315) me, [Haafidh ibn Sayyid](#), [An-Naas in An-Nafkhush Shuzaa](#) (2/211) me , [Haafidh Shamsud-Deen ibn Abdul Haadee al-Maqdise](#), [Al-Muharar fil-Hadeeth](#), (p. 44) me, [Haafidh Zailee](#), [Nasbur-Raayah](#) (1/314) me, [Ibn Hajr](#), [Fathul-Baari](#) (2/224) me, [Talkhees al-Habeer](#) (1/224, Egyptian), [Ad-Darayah Fee Takhreej Ahadeeth al-Hidaayah](#) (1/128, Egyptian), aur [Buloogh al-Maraam](#) (p. 55) me , [Aliaamah Ainee Hanafee Umdatal-Qaaree](#) (5/379, [Al-Muneeriyah Print](#))me , [Imaam Shawkaanee](#), [Naylal-Awtaar](#) (Zn 15) me , [Aliaamah Mujadiddud-Deen Fairozabaadee](#), [Safaras-Sa'dah](#) me, [Aliaamah al-Murtada az-Zubaidee Hanafee](#), [Aqoodul-Jawaahir al-Muneefah](#) (1/59) me –

Yeh sab log is hadith ke maujooda dalailome zikr kiya hai.

Mazeed,

Imaam Ibn Sayyid an-Naas,
Haafidh Ibn Hajr,
Aliaamah Ainee aur

Aliaamah Shawkaanee Rahimahullah. Yeh sab Muhaddithone is hadith ko SAHEEH karar diya hai.

Isi tarah se Mulla Qaaim Sindhee ne apne Risaalah Fauz al-Kiraam aur Muhammad Hashim Sindhee ne Dirham us-Surrah me is hadith ko SAHEEH karar diya hai.

Aur

Ibn Nujaym Hanafee ne Al-Bahr ar-Raqaa'iq,
Allaamah Abul Hasan al-Kabeer as-Sindhee, Fathul-Wadeed Sharh Abee Dawood me , Aliaamah
Muhammad Hayaat Sindhee apne Fathul-Ghafoor aur
Shaikh Abu Turaab Raashidullaah Shah Raashidee apne Darjud-Duroor me

Sabhi log ne is hadith ko SAHEEH karar diya hai.

Yeh dekha gaya hai ke is hadith aur iski sanad aur iske maane jo hame batayagaya hai ke Sunnah
yeh hai ke SEENE par haath baanda jaaye.

HADITH KI SANAD :

**Abu Moosa Muhammad bin Muthna ===> Mu'ammal bin Isma'eel ===> Sufyaan ath-Thawree
===> Aasim ibn Kulayb ===> Unke walid " Kulayb bin Shihaab" ===> Waail ibn Hujr
[Radiallah anhu]**

Raviyonki TAHQEEQ :

1) Pahla Ravi : WAA'IL BIN HUJR [RADIALLAHU ANHU]:

Is sanad ke pahle Ravi Sahabi E Nabi Sallallahu Alai Wasallam hai. Aur Ahlu-Sunnah Wal Jama'ah ka
ijma hai ke saare SAHABA Adal aur THIQAHAAT hai.

2) Doosra Ravi : Kulayb bin Shihaab :

➔ Imam Ibn Sa'd ne farmaya :

"Kulayb Siqah hai aur yeh kai Rivayatonke Ravi hai. Maine kai logse inki Tadeel suni hai jo Hadith
ke mamlome Muhaddith hai, aur wo log inhe Hujjah mante hai.

[Al-Tabaqaat Al-Kubra: Vol 6 Pg 123, Tahdheeb at-Tahdheeb Vol 8 Pg 400]

➔ Imam Abdur Rahmaan bin Abi Haatim ne farmaya ke..

“ Imam Abu Zur'ah ko Kulayb bin Shihaab ke baareme poocha gaya tho, unhone farmaya... “ Wo

Thiqah hai “

[Al-Jarah wal Ta'deel: Vol 7 Pg 167]

→ Abdullah bin Ahmed farmate hai ke “ Mere walid [Ahmed bin Hanbal] ne farmaya
“ Aasim ne apne walid Kulayb se rivayat ki hai aur yeh wahi hai jo Ibraheem bin
Muhaajir se rivayat karte hai.

[Al-Ilal: 1886]

3) Teesra Ravi : Aasim bin Kulayb.

عاصم بن كليب بن شهاب ابن المجنون الجرمي ، الكوفي

Aasim bin Kulayb bin Shihaab Ibn al-Majnoon al-Jarmi, al-Koofi

Tabaqah: 5 –Minor Level of Taabi'een.

Aasim bin Kulayb rah. Ne Bukhari ke Ta'eeq mese – Muslim – Abu dawud – Tirmidhi – Nasa'ee aur
ibn majaah ke ravi hai.

Shuyookh [Teachers]:

Alqamah bin Waa'il ibn Hujr,
Kulayb bin Shihaab al-Jarmi,
Abdur Rahmaan bin al-Aswad aur doosre wagairah...

Shagird [Students]:

Zaa'idah bin Qudaamah,
Sufyaan ath-Thawree,
Sufyaan bin Uyaynah,
Shu'bah bin al-Hajjaaj,
Al-Nu'maan bin Thaabit Abu Haneefah aur doosre...

Darja : Thiqah

MUHADDITHEEN KE NAZAR ME [TA'DEEL]:

1- Imaam Ahmed bin Hanbal :
“ Inme kuch galatiya nahi hai. “

[Al-Jarh wat Ta'deel: 1929]

Fir farmaya “ Yeh THIQAHA hai “

[Suwa'laat al-Maymoon: 356]

2- Imaam Yahya ibn Ma'een :
“ Thiqah Ma'moon hai “

[Suwa'laat Ibn Tahmaan: 63]

Imam Yahya ibn Ma'een aur doosrone “Thiqah” karar diya hai.

[Mizaan al-I'tidaal Vol 4 Pg 12]

3- Imaam Abu Haatim ar-Raazi :

“Yeh Saalih hai”

[Al-Jarh wat Ta'deel: 1929]

4- Imaam Ibn Hibbaan Rah. Ne inhe Ath-Thiqaat me shamil kiya hai. **[7/256]**

5- Imaam Ibn Sa'd :

“Thiqah hai, Inse daleel li gayi hai, aur yeh Katheer ul-Hadeeth nahi hai.

[Tabaqaat al-Kubra: 6/341]

6- Imaam al-Ijlee : “Yeh Thiqah hai”

[Thiqaat: 27]

7- Imaam Ya'qoob bin Sufyaan al-Faarsi : “Thiqah karar diya hai”

[Al-Ma'rifat wal Taareekh: 3/95]

8- Imaam Abu Hafs Ibn Shaaheen ne inhe **Ath-Thiqaat [833]** me zikr kiya hai.

9- Imaam Dhahabi Rah. Me inhe :

“Yeh Thiqah hai, Waliullah”

[Man Takallam Feehi Wahuwa Mawthaq: 170]

10- Haafidh Ibn Hajar :

“Sudooq kaha hai “mild towards Irjaa”

[Taqreeb]

JARAH :

1- Imaam Ibn al-Madeeni :

“Jab yeh akele rivayat karrahe ho tho Inse Daleel nahi ligayi hai”

[Ad-Du'afa wal Matrokeen by Ibn al-Jawzee: 81]

Yeh Jarah Radd ki jaati hai , kyuki Yeh Jamhoor ke khilaaf hai aur yeh Ibn al-Madeeni se Sahih taur par saabit nahi hai

Saabit hua ke Aasim Bin Kulayb THIQAHA hai.

4) Chahte RAVI – SUFYAAN ATH-THAWREE:

→ Imam Awzaa'ee ne farmaya ke :
Ajke daur ke ILM walome ilm ka AALIM hai jispar aaplog bharosa karsakte ho, siwaye ek Koofi ALIM ke..
Abbas ne ne farmaya : Sufyaan ath-Thawree.

[Al-Jarah wal Ta'deel: Vol 4 Pg 222]

→ Imam Sufyaan ibn Uyainah [Rahimahullah] ne farmaya :
Sufyaan ath-Thawree se badke maine koi aisa shaks nahi dekha jo HALAL aur HARAM me kaafi acchi tarah ILM rakhta ho.
Ibn al-Mu'arak [Rahimahullah] ne farmaya :
Maine Sufyaan ath-Thawree jaisa Ala hasti nahi dekhi.
Imam Yahya bin Sa'eed al-Qattaan [Rahimahullah] ne farmaya “ Maine Sufiyan ath-Thawree jaisa hafiz nahi dekha “

[Al-Jarah wal Ta'deel: Vol 4 # Pg 223]

→ Yahya ibn Ma'een [Rahimahullah] ne farmaya :
“ Sufyaan Hadeeth me bharosa karne wale momininonke Alim hai “

[Al-Jarah wal Ta'deel: Vol 4 Pg 225]

→ Imam Dhahabi [Rahimahullah] farmaya :
“ Hadeeth me Alimone Sufyaan ko THIQAHA aur hujjah hone par ettifaak kiya hai, wo chahe Du'afa se tadlees karte ho tho bhi.

[Mizaan al- I'tidaal: Vol 3 Pg 244]

Ahnaaf ka Sufyaan ath-Thawree [Rahimahullah] par ikhtelaaf.

Ahnaaf kahte hai ke Sufyaan ath-Thawree rah. Ne ‘ An ‘ se rivayat karrahe hai aur Sufiyan Dua'afa se tadlees karneme mashoor hai. Tho is buniyad par yeh rivayat khubul nahi ki jaayegi.

Al Jawab :

Yeh Sufyaan ath-Thawree ki rivayat Sahih Ibn Khuzaimah me ‘AN’ se rivayat ki gayi hai, magar yeh rivayat iski wajah se Da'eef nahi hogi.

Kyunki Sahih Ibn Khuzaymah ki rivayat ki Samah' tashree saabit hai.

→ Imam Nawawi :

" Mudallis ki Mu'an'an rivayaten jo Sahih Bukhari, aur Muslim aur wagairah ki Kitaabnse hai, tho inki Samah' ki tashree saabit hai.

[Taqreeb an-Nawawi with the Sharh of Tadreeb ar-Raawi]

Jabse Mudallis ki rivayatonki Inqita' me shak ho tho isilye Mu'a'an ki rivayat khubul nahi ki gayi hai jabtak yeh saabit na hojaye ke wo seedhe kahase suna hai.

Imam Bukhaari, Imam Muslim, Imam Ibn Khuzaymah, aur Imam Ibn Hibban wagairah me aise Mudallis raviyonki Munqati rivayatonko nahi ligaya hai, yahi wajah hai ke wo jab daleele apne kitaabome liye hai tho beshq Mudallis ki Samah' saabit hone par hi rivayaten liye hai.

Imam Ibn Khuzaymah Rahi. Ne kai saare Mu'a'an ki Mudalliseen rivayaten apne Al-Musnad as-Saheeh (Saheeh Ibn Khuzaymah) me liye hai. Aur wo khule taur par wo Mudalliseen ki hadeethonko Radd kiya hai jinki Samah' ki tashree saabit nahi hai.

Maslan :

➔ Ibn Khuzayma Rah. Farmate hai ke :

" main Yeh rivayat Saheeh hadith se alag [Exemption] karta hu kyunki maine nahi samajta ke Muhammad bin Ishaq ne yeh hadeeth seedha [Muhammad bin Muslim ne suna hoga, aur isne isme Tadles kiya hai.](#) "

[Saheeh Ibn Khuzaymah : Vol # 1 Pg # 71]

➔ "Abu Ishaq " ne yeh rivayat " An " se ki hai isliye is rivayat me mushkil hai, kyunki maine nahi samajta ke iski Samaah saabit hai.

[Saheeh Ibn Khuzaymah: Vol 1 Pg 212]

" maine nahi samajta ke Abu Ishaq ne yeh hadeeth Burayd se suna hoga, ya Tadles kiya hoga. "

[Vol 2 Pg 152]

Ab aaiye Hadeeth ke Maahir Muhaddithonka Mudallis ki Mu'a'an ki rivayatonpar kya Hukm hai.

➤ Imam Abu Abdullah Muhammad bin Idrees ashShafi'ee [rahimahullah] (d. 204 H) :

" Iske sabad, Ham Mudallis ki rivayatonko kabhi Khubul nahi karenge Jabtak wo yeh na kahe ke "Haddathani' or 'Sami'tu' [Jabtak wo yeh na ikraar kare wo Yeh Hadith maine Mere Shaikh [Teacher, Ustaad] Suni ho.. "

[KITAAB ARRISALAH: PG 53, BI TAHQEEQ AHMED SHAAKIR: 1035]

NOTE : Kitaab ArRisalah ek qadeem [Ancient] aur Usool Fiqh, and Usool Hadeeth, aur Usool Deen jaise kitaabomese hai, Kai saare Muhaddithone isme SHURUH likhe

hai.

➤ Imam Ahmed bin Hanbal [rahimahullah] (d. 241 H) :
“ Yeh Kitaab arRisalah par aitmaad karte the. ”

[KITAAB ALJARAH WAT TA'DEEL [204/7, CHAIN SAHEEH]

➤ Imam Muslim [rahimahullah] (d. 261 H) :

“ Jis kisi ko bhi hadith ke Ravi me Samaa' milta hai tho use Tadlees karne wala Ravi miljaayega, aur jab wo Ravi mash'hoor hojaayega tho fir ham uski Rivayat me Samaa dekte hai aur fir Tahqeeq karte hai, Fir Tab ham Ravi ki Tadlees ki kamzori ko murtafa [elevated] karte hai.

[MUQADDIMAH SAHEEH MUSLIM: PG 22]

➤ Khateeb Baghdaadi [rahimahullah] (d. 463 H) :

“ Aur Doosrone kaha hai ke : Mudallis ki Rivayatonko kabhi nahi khubul kiya jaayega ya liya jaayega jabtak wo poori tarah Iqraar karte hue bina Mash'kook [Doubtful] ke rivayat bayan na karden, Tab uski Rivaten qaabile qubul maani jaayegi aur aise Rivayten hamare aitbaar se MOTABAR hothi hai.

[ALKIFAYAH FI ILM ARRIWAYAH PG 361]

AlKifayah Usool ul hadith ki mash'hoor aur Motabar kitaab hai. Aur waise bhi Yeh qaul kisi b puqta daleelonke khilaaf nahi milega.

➤ Haafidh Ibn Hibban alBasti [rahimahullah] (d. 354 H) :

“ Issababse jabtak ek Mudallis, halanki Siqah hai aur wo Haddathani, or Sami'tu na kahde tho iski koi bhi rivayath Daleel ke taur par nahi li jasakti aur yahi Abu Abdullah Muhammad bin Idrees ashShafi'ee [rahimahullah]Buniyadi Usool hai aur yahi Buniyaadi USOOL hamare Shikhs [Teachers] bhi hai aur unke bhi jo is mudde par pairavi karta ho.

[KITAAB ALMAJROHEEN: VOL 1 PG 92]

Aur doosri baaat, Agar Mudallis Ravi ki SAHIH Shaahid ya Mutaabiat miljaayetho fir Tadlees ka ilzaam unparse nikaldiya jaata hai. Ek MOTABAR SHAAHID upar ke rivayat ki *Musnad Ahmed* (5/226 H. 22313), *Al-Tahqeeq fi Ikhtilaaf ul-Hadeeth* by Ibn al-Jawzi (1/28 H. 477) me maujood hai tho sabit hua ke Tadlees is rivayat me kuch galat nahi hai.

Aur Akhir me :

Hafiz Ibn Hajr ne Sufyaan ath-Thawree [Rahimahullah] ko Tabaqaat Mudalliseen ke doosre Tabqa me zikr kiya hai, yaani Doosre Tabaqaat ke Urwad saare Siqah hothe hai.

Khud Ahnaaf isko Tasleed karte hai, lihaaza koi iska Inkaar nahi karsakta.

5) Paanchwa RAVI Mu'ammal bin Ismaa'eel :

Inka Poora naam “ Abu Abdullah Mu'ammal bin Ismaa'eel Al-Qarshi Al-Udwi Al-Basri “ hai.
Aur yeh SIHAAH SITAAH ke mashoor RAVI hai.

- Saheeh Bukhaari = (H. 2700, aur Raajih qaul ke mutaabik Ta'leeq H. 7083)

- Sunan Tirmidhi = (H. 415, 672, 1822, 1948, 2145, 3266, 3525, 3906, 3949)

- Sunan Nasaa'ee: Al-Sughra = (H. 4097, 4589)

-Sunan Ibn Maja = (H. 2013, 2919, 3017)

Mu'ammal bin Ismaa'eel par Muhaddithonki Jara'h :

1. Abu Haatim ar-Raazi :

“ Sadooq hai, aur Sunnah ko Saqti ke itteba karte hai, Galtiya karte hai, Rivayat likhi jasakati hai.

[Kitaab al-Jarah wal Ta'deel: 8/374]

2. Zikriyah bin Yahya As-Saaji:

“ Sadooq hai, magar Kai saare galtiya karte hai. Inme kai galtiya hai jo zikr karneke liye taweel hojayega.

[Tahdheeb at- Tahdheeb: 10/381]

NOTE: Tahdheeb at-Tahdheeb ke Musannif (Hafidh Ibn Hajar) se Imam As-Saaji tak Sanad nahi hai.
Is lihaz se Upar ki Rivayat Mardood hai.

3. Muhammad bin Nasar al-Marwazi:

“ Agar Muammal ki akele rivayat karda Hadith aati hai tho fir farz banta hai ke Us hadith rokdiya jaaye aur upar Tahqeeq kare, taaki unka Haafedha bahuth kamzor tha aur wo maskhsoos taur par galtiya kare the. “

[Tahdheeb at-Tahdheeb: 10/381]

* Yeh Rivayat ki Bina-Sanad ki hai aur yeh bhi Jumhoor ki Khilaaf hai tho lihaaza Radd ki jaati hai.

4. Ya'qoob bin Sufyaan al-Faarsi:

“Muammal ek Azeem Sunni Shaikh hai. Maine suna hai ke Sulaiman bin Harb ne unki Tar'eef ki hai. Hamare Shaikh ne hame mashwara kiya hai ke unse Hadeethe lena chahiye, hadeethe tabh nahi lena chahiye jab unke rivayaten unke sahaba ke jaisi ho. Agar aisa ho tho ILM ke Logonpar yeh Farz banta hai ke wo unki rivayatonse doori iqtiaar kare jaisa ke wo Motabar Shuyook se bhi Munkar Hadeethe bayan kiye hai. Yeh bahuth buri baat ki wajah se, jaisa ke wo Munkar rivayaten da'eef logonse bayan kiye hai, unhe choda gaya hai.”

[Kitaab al-Ma'rifat wal Taareekh: 3/52]

* Agar yeh Jarah Sulemaan bin Harb se hai tho Ya'qood Al-Faarsi Mu'ammal ki Muthaqeen mese hai. Agar fir Yeh Jarah Ya'qoob se hai tho Sulemaan bin Harb Mu'ammal ki Muthaqeen me se hai.

5. Abu Zur'ah:

“ Inke hadeeth me kai saare Galtiya hai “

[Mizaan ul-I'tidaal: 4/228 T. 8949]

* Iski bhi Sanad maujood nahi hai, lihaaza Mardood hai.

6. Ibn Sa'd:

" Thiqah hai, kai saare galtiya karte hai."

[Al-Tabaqaat al-Kubra by Ibn Sa'd: 5/501]

7. Daraqutni:

"Thiqah hai , kai saare galtiya karte hai."

[Tahdheeb at-Tahdheeb: 10/381]

* Imaam Daraqutni ka aisa kahna b saabit nahi hai. Aur Tahdeeb ke Musannif se Dataqutni ko aisa kahna saabit nahi hai. Mu'ammal, Imam Dataqutni ke kitaabome maujood nahi hai.

["Kitaab ad-Du'afa wal Matrokeen".]

8. Abd ul-Baaqi bin Qaani':

"Saalih, galtiya karte hai"

[Tahdheeb at-Tahdheeb: 10/381]

* yeh kahna bhi Be-sanad hai. Abdul Baaqi bin Qaani khud Mukhtalat par jarah hai. Kuch log ne unki Tadeel ki hai kuch log ne Jarah.

[See: Mizaan ul-I'tidaal: 2/532, 533]

9. Hafidh Ibn Hajar al-Asqalaani :

" Yeh Sacche hai, aur Haafeze me kamzor hai. “

[Taqreeb at-Tahdheeb]

10. Imam Bukhaari:

“ Munkir ul-Hadeeth”

[Tahdheeb al-Kamaal: 18/526, Mizaan ul-I'tidaal: 4/228, Tahdheeb at-Tahdheeb: 10/381]

* Yeh TEEN kitaabome aisa kahna Be-sanad aur bina daleelonke hai. Jabke Imam Bukhari Rahimahullah ne inhe Al-Taareekh al-Kabeer (Vol 8 Pg 49 T. 2107) me inka naam liya hai magar unpar Jarah nahi ki hai. Aur Mu'ammal ka Kitaab ad-Du'afa zikr kiya gaya hai aur Mu'ammal ki rivayaten Saheeh Bukhaari, See: H. 2700, 2083, aur Fatahul Bari me maujood hai.

Imam Mizzi ne farmaya : Imam Bukhari Rah. Ne Istish-haad ke maanind se unse rivayaten bayan ki hai.

[Tahdheeb al-Kamaal: 18/527]

Haafidh Muhammad Taahir al-Maqdasi ne ek Ravi ke bareme likte hai ke:

“ Darasal me, Imam Bukhari ne unse rivayaten liye hai tho Istishhaad ishara karta hai ke wo SIQAH hai. “

Yeh saabit hotha hai ke “ Mu'ammal Imaam Bukhari ke aagey Munkarul Hadeeth nahi, SIQAH hai.

11. Ahmed bin Hanbal:

“ Mu'ammal galtiya karta hai “

[Sawalaat al-Marwaazi: 53, Mawsoo'ah Aqwaal al-Imam Ahmed: 3/419]

Yeh raajeh taur par kahrahe hai ke, agar Siqah Urwaad kabhi kabhi galtiya karte hai tho aur wo Jamhoor ke aagey Siqah hai, tho uske wo saabit galtiya chod diya jaayega aur uski Rivayat lijaayegi aur wo Hasan-ul-Hadeeth ke darje par hoga.

[Moreover see: Qawaid fi Uloom ul-Hadeeth: Pg 275 and others.]

12. Ibn al-Turkamaani al-Hanafi ki Jarah Qeela (Passive Form) ki wajahse radd ki jaayegi.

[See: Johar al-Naqi 2/30]

TA'DEEL : MU'AMMAL BIN ISMAA'EEL

Neeche ke Muhaditheenonki Ta'eel ki wajah se Mu'ammal barhak THIQAHAH karar diye gaye hai.

1. Yahya ibn Ma'een:

"Thiqah"

[Taareekh Ibn Ma'een by Ad-Dauri: 235 Pg 591, Al-Jarah wal Ta'deel by Ibn Abi Haatim: 8/374]

➤ Kitaab al-Jarah wal Ta'deel me , Imam Ibn Abi Haatim ne likha hai ke :

"Ya'qoob bin Ishaq ne hamse rivayat ki hai jo unke kitaabme unse jo likha gaya tha, unhone kaha ki.... Uthmaan bin Sa'eed (Imam Ad-Daarimi) ne hamse rivayat ki hai ke, unhone kaha ki “ Maine Yahya Ibn Ma'een ko poocha ke “ Mu'ammal jab Sufyaan se rivayat karte hai tho tab Mu'ammal ka haal kya hoga ??

Unhone farmaya “ Wo Thoqah hai “

Maine unse poocha ke “ Kaun sabse jyada Motabar hai, Mu'ammal ya Ubaydullah?
Unhone kaha ke “ Dono Barabar hai.

[Same Reference]

➤ Ya'qoob bin Ishaq al-Harwi Siqah hai. [Taareekh al-Islaam \[25/54\]](#) me Haafidh Dhahabi ne unka zikr kiya hai.

➤ Ibn Rajab al-Hanbali ne Sharh Illal al-Tirmidhi me yeh rivayat Imam Uthmaan bin Sa'eed ad-Daarimi. [\[See: 541/2\]](#) ke kitaab se ki hai.

IBRAHIM BIN YAQUB AL-JUZAJANI :

Imam Yahya bin Mu'een (Rah) se Mufassar Ta'deel Ibne Abi Hatim (rah) ne apni Kitaab (Jarrah wa Ta'deel) me naqal ki hai magar iski Sanad Ma'roof nahi hai kyonke Iski Sanad me Ek Raavi Ya'qoob bin Is'haq hain Jo Abu Hatim ar-Raazi (Rh) Ke Shaykh Hain, Jinki Siqahat saabit nahi..

Allamah Zehbi (rah) ne apni kitab (Tareekh Al-Islam, Jild: 25, Safa: 54) me inka zikr kiya hai aur in ke liye lafz "Haafiz" ka iste'mal kiya hai magar isse inki Siqaahat saabit nahi hoti..

Aur Yeh Baat Bilkul Durust Nahi Ke Abu Hatim ar-Raazi Ke Tamam Shaiykh Siqaah The... Bulkey Bazz Shaikh Abu Hatim ar-Raazi (Rh) Ke (Hadeeso Me) Qaawi Tak Nahi The Misaal Ke Taur Par...

Muhammad Bin Yazid Bin Sinan (Rh) Jinke Bareme Ibn Hajr Asqalani (Rh) Kehtey Hain- "Laisa Bil Qawi" Yani Qawi Nahi The.. [Taqreeb, Safa: 513, Raqam: 6399]

Thik Issi Tarah Yaqoob Bin Ishaq Jo Abu Hatim ar-Raazi (Rah) Ke Shaykh Hain Inki Bhi Tauseeq Sabit Nahi.. Lihaaza Ye Mufassar Ta'deel Mardood Hui..

Abu Ishaq Ibrahim ibn Ya'qub ibn Ishaq al-Sa'di al-Juzajani

(أبو إسحاق إبراهيم بن يعقوب بن إسحاق السعدي الجوزجاني)

Paidaish : 180 AH.

[Al-Bastawī, 'Abd al-'Alīm 'Abd al-'Azīm (1990). *Al-Imām al-Jūzajānī wa-manhajuhu fi al-jarḥ wa-al-ta'dīl*. Maktabat Dār al-Ṭaḥāwī. pp. 9–10.]

Fauth : 872 CE/259 AH.

[Al-Juzajani, Ibrahim ibn Ya'qub (1985), Sāmarrā'ī, Ṣubḥī al-Badrī, ed., *Aḥwāl al-rijāl*, Mu'assasat al-Risālah, pp. 10–17]

Wo Jowzjan me paida hue hai aur bade hue hai magar badme Damascus chale the aur wahi par fauth hue tak rahe hai.

[Same above Refe : Al-Juzajani, Ibrahim ibn Ya'qub (1985), Sāmarrā'ī, Ṣubḥī al-Badrī, ed., *Aḥwāl al-rijāl*, Mu'assasat al-Risālah, pp. 10–17]

Al- Jarah Wa al-Tadeel ke baht bade IMAAM rahe hai, aur Imam Ahmed bin Hanbal ke Shagird bhi. Aur yeh

Yeh sahih sitta ke mashoor RAVI hai.
Inse hadithe...

Sunan an-Nasa'i: [48](#)
Jami' al-Tirmidhi: [12](#)
Sunan Abi Da'ud: [2](#)

me aayi hai.

Inke SHUYOOKH [Teacher] :

['Abdullah bin Bakr,](#)
[Yazid bin Harun,](#)
['Abdul Samad bin 'Abdul Warith bin Sa'id,](#)
[al-Dahhak bin Mukhlad Abu 'Asim al-Nabil,](#)
['Abdullah bin Salah,](#)
[Bashr bin 'Umar al-Zahrani,](#)
[Zayd bin al-Habab al-'Akli,](#)
[Hajjaj bin Muhammad al-Musaysi,](#)
['Affan bin Muslim,](#) جماعة فأكثر الترحال, الكتابة, له عن أحمد بن حنبل مسائل

[Al-Bastawī, 'Abd al-'Alīm 'Abd al-'Azīm (1990). *Al-Imām al-Jūzajānī wa-manhajuhu fi al-jarḥ wa-al-ta'dīl*. Maktabat Dār al-Ṭaḥāwī. pp. 9–10.]

SHAGIRD :

[Abu Dawood,](#)
[al-Tirmidhi,](#)
[al-Nasa'i,](#)
[Abu Hatim al-Razi,](#)

Abu Zur'ah al-Razi,

Abu Zur'ah al-Dimashqi aur al-Dulabi.

[Al-Bastawī, ‘Abd al-‘Alīm ‘Abd al-‘Azīm (1990). *Al-Imām al-Jūzajānī wa-manhajuhu fi al-jarḥ wa-al-ta’dīl*. Maktabat Dār al-Ṭaḥāwī. pp. 9–10.]

DEEN me UNKA KAAM :

Aḥwāl al-rijāl (أحوال الرجال), [Al-Shajarah fī Aḥwāl al-rijāl (الشجرة في أحوال الرجال)]:

Al-Juzajani ki kitaab ko Ulamaye Muhadditheen Al-jarḥ wa-al-ta’dīl (الجرح والتعديل), Al-ḍu’afā’ (الضعفاء), Ma’rifat al-rijāl (معرفة الرجال) or Al-mutarjam (المترجم) ke naamse bhi jaante hai.

[Al-Bastawī, ‘Abd al-‘Alīm ‘Abd al-‘Azīm (1990). *Al-Imām al-Jūzajānī wa-manhajuhu fi al-jarḥ wa-al-ta’dīl*. Maktabat Dār al-Ṭaḥāwī. pp. 135–138.]

Inke baareme IBN Hajar Rahiamhullah Farmate hai ke :

إبراهيم بن يعقوب بن إسحاق الجوزجاني بضم الجيم الأولي وزاي وجيم نزيل دمشق ثقة حافظ رمي بالنصب من الحادية عشرة مات سنة تسع وخمسين د ت س - ثقة حافظ

[Taqrib al-Tahzeeb: Vol : 1, PG : 95]

Doosra Aitraaz :

Bulkey Is Tauseeq Ke Barr Khilaff Imam Ibn Maeen (Rh) Ne Mu’ammal Ki Sufyaan (Rh) Se Riwayat Ko Bila Hujjat Kaha Hai..

Imam Yahya bin Mu’een (rah) ne farmaya hai ke, Sufyan Sauri (rah) ki riwayat me Mu’ammal se Hujjat nahi pakdi ja sakti
[Muarifat Ar-Rijaal, Safa: 114, Raqam: 549]

Aur yeh ek Scan pesh karte hai !



مَعْرِفَةُ الرَّجَالِ
لِلْإِمَامِ أَبِي زَكَرِيَّا يَحْيَى بْنُ مَعِينٍ
(١٥٨-٢٣٣ هـ)

الجزء الأول

تَحْقِيقُ
مُحَمَّدُ كَامِلُ الْقِصَارِ

١٤٠٥ هـ / ١٩٨٥ م

(أبي بكر بن عياش) وأبو بكر أصدق منه . قال يحيى : وأبو عمر هذا كذاب .

٥٤٧ - قال : وسمعت يحيى وقال له عبد الوهاب بن باذام : أيما أكثر ؟ (جرير) أو (أبو عوانة) فقال : أبو عوانة أثبت منه . فقال له عبد الوهاب بن باذام يالها زكريا ! جرير صاحب كتاب ! فقال : أبو عوانة أثبت منه . قال لهم يعني جرير : اضطرب علي حديث أشعث وعاصم ، فقلت ليهز يعني ابن أسد البصري فخلصها لي ، وكانت في دفتر واحد .

٥٤٨ - قال : وسمعت يحيى وسئل عن (واصل بن السائب) فقال : ليس بشيء فقيل له : أيها أحب إليك هو أو (طلحة) يعني (ابن عمرو) ؟ فقال : طلحة لا بأس به ، ليس بينها أحد أحبه .

٥٤٩ - قال : وسمعت يحيى يقول : (قبيصة) ليس بحجة في سفیان ولا (أبو حذيفة) ولا (يحيى بن آدم) ولا (مؤمل)

٥٥٠ - قال : وسمعت يحيى يقول : (منصور بن سَعْد) ثقة ، حدث عنه ابن مهدي قلت ليحيى بن معين : هو أحب إليك أو (إبراهيم بن طهمان) فقال : هو .

٥٥١ - قال : وسمعت يحيى يقول : (أبو صالح) أحب إلي من (أبي سفیان) ومن أبو سفیان ؟

٥٥٢ - قال : سمعت يحيى بن معين يقول : أوثق الناس في قتادة (سعيد) و (شعبة)

- ١١٤ -

Al Jawab :

Pahli baat ke yaha scan me IMAM Yahya bin Ma'een ne sirf Mu'ammal ka naam kaha hai poora naam nahi liya hai. Aur rahi baat yeh Usool jo Ahnaaf kahte hai ke Sufiyat at-thawri ki rivayat me Mu'ammal hujjat nahi hotha, tho fir yaha scan me pahla Ravi Abu hanifa hai fir tho unki rivayaten bhi Hujjat nahi hothi [Ghar ko aag lage ghar ke chiraag se].

2. Ibn Hibban Rahimahullah ne inhe **Kitaab ath-Thiqaat** (9/187) zikr kiya hai aur kaha hai ke “ Galtiya karte hai “. Is tarah ke ravi unke aagey Da'eef nahi hothe.

➤ **Imam Ibn Hibbaan ne Mu'ammal ki rivayataonko apne Saheeh me liya hai.**
[See: Al-Ihsaan bitarteeb Saheeh Ibn Hibbaan Vol 8 Pg 253 H. 6681]

Isse saabit hotha hai ke Imaam Ibn Hibban ke aagey Mu'ammal Saheeh ul-Hadeeth ya Hasan ul-Hadeeth hai.

AHNAAF KA IS TA'DEEL PAR AITRAAZ :

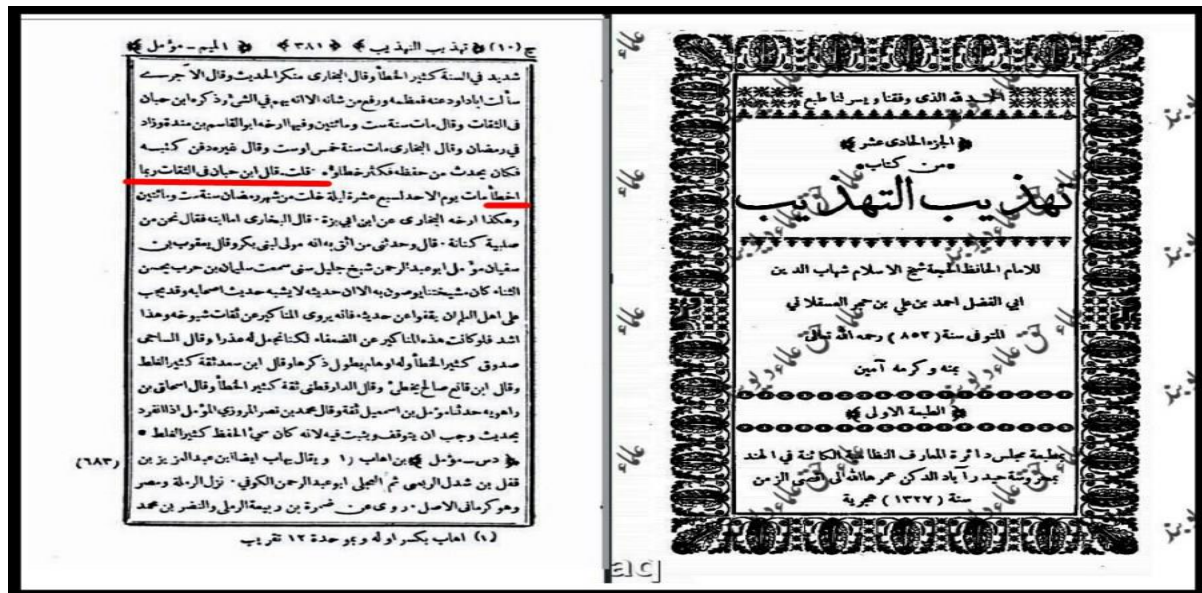
Imam Ibn Hibban (Rh.) Ka Jarh Mufassar Hai Chunanche Ibn Hibban (Rh.) Kehte Hain..

قال بن حبان في الثقات ربما أخطأ

Ibn Hibban (Rh.) Farmatey Hain: “Sqaah, Galatiya Karta Tha..”

[Kitaab as-Sqaat Ibn Hibban, Jild: 9, Safa: 187, Raqam: 11445

Tehzeeb at-Tehzeeb, Jild: 10, Safa: 381, Raqam: 9682]



Chunanche “Galtiyan Karta Tha” Yeh Jarh Mubhaam Ta’deel Par Muqaddam Hoge Usoole Hadees Ke Roshni Me..

Imam Ibn Hibban (Rh.) Mutasahil Muhaddis The Jinki Tauseeq Hujjat He Nahi..

Note: Mutasahil Muhaddis Woh Hain Jo Raawiyo Ke Bareme Narmi Ikhtyar Karte Hain..

Chunanche...

1.Imam Sakhawi (Rh.) Ne Imaam Ibn Hibban (Rh.) Ko Mutasahil Qarar Diya..
[Fathul Mughees, Safa: 24]

2.Imam Ibn Salaah (Rh.) Ne Mutassahil Kaha Hai.
[Muqaddamah Ibn Salaah, Safa: 9]

3. Gair Muqallid Allama Mubarakpuri (Rh.) Kehtey Hain: “Isme Koi Shuba (Shak) Nahi Ke Imam Ibn Hibban Mutasahil Hain
[Tehqeequl Kalaam, Jild: 1, Safa: 77]

4. Gair Muqallid Mohammad Gondalvi (Rh.) Ne Bhi Unko Mutasahil Qarar Diya Hai..
[Khairul Kalaam, Safa: 346]

Chunanche Ibn Hibban (Rh) Ki Tauseeq Hujjat He Nahi, Haan Inse Jarh Mufassar Upar Zarur Sabit Hai-“Ke Muammal Galtiya Karta Tha”

Sahih Ibn Hibban Ki Sab Riwayat Sahih Nahi Hai Chunanche...

1. Imam Sakhawi (Rh.) Farmatey Hain: “Sahih Ibn Hibban Me Sab Riwayat Sahih Nahi Hain Bazz Zaef Riwayat Bhi Maujood Hain”
[Fathul Mughees, Safa: 24]

2. Ghair Muqallid Irshadul Haqq Asri (Rh) Likhtey Hain: “Sahih Ibn Khuzayma Aur SAHIH IBN HIBBAN Ki Tamam Riwayat Sahih Nahi..”
[Tauzeehul Kalaam, Jild: 2, Safa: 264, Old Edition]

Imam Ibn Hibban (Rh) Ne Aise Rawiyo Ko Bhi Sahih Ibn Hibban Ki Ahadeeso Me Laye Hain Jo Munkarul Hadees, Muztareeb ul-Hadees Aur Mudallis Qism Ke Raawi Hain Maslan... Sulaiman Bin Musa, Saeed Bin Abdul Aziz, Abdul Rahman Bin Masud Bazz Majhool Raawiyo Ko Bhi Sahih Me Laye Hain Jese Abdur Rehman Ibn Abi Hussain Wagaira

Ibn Hibban Ki Aisi Hadees Jisko Muhaddiseen Ne Zaef Qarar Diya Hai Misal Ke Taur Par...

1. Sahih Ibn Hibban Ki Hadees Raqam: 4586 Ko Shaykh Shoaib Arnaut Ne Za’eef Qarar Diya Hai... Iss Riwayat Me Ek Zaef Raawi Hai Abdul Rahman Bin Masood Jo Jamhoor Ke Nazdeeq Zaef Hai Aur Sirf Imam Ibn Hibban (Rah) Ne Isko Sahih Qarar Diya...
[Al-Ihsan Fi Taqrib Sahih Ibn Hibban, Jild: 10, Safa: 446-447, Raqam: 4586, Mo’sas al-Risala, Beirut (1991)]

AL JAWABAT :

1)“ Galtiya karte hai ” yeh jarah ka kuch asar nahi hoga.

2) Ibn Hibban Rahimahullah ne inhe **Kitaab ath-Thiqaat** (9/187) zikr kiya hai aur kaha hai ke “ Galtiya karte hai “. Is tarah ke ravi unke aagey Da’eef nahi hothe.

3. Imam Bukhaari:

Imam Bukhari Rah. Ne Mu'ammal se Istish-haad ke taur se apne Saheeh me Rivayaten sunai hai.

Imam Bukhari Rah. Ki jo JARAH hai, usme se saabit hogaya hai ke Imam Bukhari Rah. Ne Mu'ammal se Tal'eeq ke taur par rivayaten kiye hai, So lihaaza Imam Bukhari ke aagey wo SAHEEH-UL-Hadith hai.

4. Sulemaan bin Harb ne unki Ta'reef ki hai.

[Hawala Sufyaan al-Faarsi ki jarah ke tahed khubul ki gayi hai].

5. Ishaq bin Rahwayh:

"Thiqah"

[Tahdheeb at-Tahdheeb: 10/381]

* Yeh Be-sanad hai, lihaaza mardood hai.

6. Tirmidhi:

" Mu'ammal ki rivayate SAHEEH [415, 672, 1948] aur Hasan [6146, (3266)] karar diya hai.

Note: *The narrations without the brackets around, are narrated from the chain of Mu'ammal from Sufyaan.*

Imaam At-Tirmidhi ke mutaabik Mu'ammal Saheeh ul-Hadeeth aur Hasan ul-Hadeeth hai.

7. Ibn Khuzaymah :

" Khabile Aitbaar maana hai "

[1/243 H. 479 etc]

Sanad, Mu'ammal - AN – Sufyaan ko Imam Ibn Khuzaymah rah. Ne SAHEEH karar diya hai.

8. Ad-Daraqutni:

" Apne Sunan me Khabile khubul kiya hai. "

[2/186, H. 2261]

* Darqutni Rah. Ne Sanad, Mu'ammal → Sufyaan ke baareme likha hai ke : " Yeh Sanad Saheeh hai. Yaani ke Mu'ammal Sufyaan se Saheeh Ul Hadeeth hai.

9. Al-Haakim :

"

"Shaikhayn aur Dhahabi ke shartonpar Mu'ammal ko [Al-Mustadrak me Khabile Khubul \[Authenticated\]](#) maana hai.

[1/384 H. 1418]

* Yeh Rivayat Mu'ammal -→ Sufyaan thawree ki sanad se aayi hai, Lihaaza, Mu'ammal Imaam Haakim aur Dhahabi ke aagey Siqah hai.

10. Dhahabi =

“ Wo Siqah mese hai. “

[Al-Abar fi Khabar min Ghabar: 1/274]

Isse sabit hotha hai ke, Imam Dhahabi ke mutabik Mu'ammal Siqah hai aur unpar ki Jarah Radd ki jaati hai.

11. Ahmed bin Hanbal :

“ Imam Ahmed ne Mu'ammal se apne Al-Musnad me : *[Musnad Ahmed: 1/16 H. 97, Shuyookh Ahmed fi Musnad al-Imam Ahmed: 1/49]* me rivayat ki hai.

* Zafar Ahmed Thanvi **Deobandi likta hai ke “ Ahmed ke saare Shuyookh SIQAH hai”**

* Haafidh Haythami ne kahte hai ke “ Ahmed ne unse rivayat ki hai aur Ahmed ke saare SHUYOOKH siqah hai.

[Majma az-Zawaid: 1/80]

Iska aam taur par maana hai ke, Siwaye kuch raviyonke mustasna [exception] ke Imam Ahmed ke saare Shuyookh Jumhoor ke aagey Siqah hai.

12. Ali ibn al-Madeeni :

“Tahdheeb al-Kamaal (1/526) aur Tahdheeb at-Tahdheeb aur doosrome inhone Mu'ammal se rivayat ki hai.

[See Al-Jarah wal Ta'deel (8/374)]

* Abu al-Arab al-Qairawaani se rivayat hai ke :

“ Yaqeeni taur par, Ahmed aur Ali Ibn Al-Madeeni (aam taur par) sirf Siqah Raiyonse rivayat karte hai.

[Tahdheeb at-Tahdheeb: 9/114 T. 155]

13. Ibn Katheer ad-Dimashqi :

“ Hadith ki sanad Sanad jo Mu'ammal → Sufyaan hai uske bareme kahte hai ke “ Yeh Sanad Jayyid hai “.

[Tafseer ibn Katheer 4/423, Surah al-Ma'arij]

* **Mu'ammal Jayyid ul-Hadeeth hai , maane ke Siqah aur Sudooq hai Imaam Ibn Katheer ke aitbaar se.**

14. Al-Zayaa al-Maqdisi :

“Al-Mukhtarah (1/345 H. 237) me Mu'ammal se hadith riavyat kiya hai. “

* **Mu'ammal Saheeh ul-Hadeeth hai Haafidh Zaya ke aagey.**

15. Abu Dawood :

“ Abu Ubayd al-Ajurri ne farmaya ke, “ Maine Abu Dawood se Mu'ammal bin Ismaa'eel ke baareme pochha tho wo unki Azmath bayan ki aur unka darja badaya siwaye kuch mamlome kuch galtian.

[Tahdheeb al-Kamaal: 18/527]

* Isse sabit hotha hai ke Imam Abu Dawud ke agey Mu'ammal Hasan ul-Hadeeth hai magar Abu Ubayd al-Aajuri ki Tahtheeq Na-Malum hai, Lihaaza yeh naaqis hai.

16. Haafidh al-Haythami :

“ Siqah hai aur unme kamzori hai. “

[Majma az-Zawaid: 8/183]

* Maane ke Mu'ammal Haafidh Haythami ke aagey Hasan ul-Hadeeth hai.

17. Imam Nasa'ee :

“ Imam Nasa'ee Rah. Ne inse apne Sunan me Rivayaten li hai. (4097, 4589)

* Zafar Ahmed Thanvi Deobandi likte hai ke :

“ Sunan Al –Sughra ka Ravi jo Imam Nasaa'ee Rah. Ne Jarah nahi kiya hai, wo Imam Nasaa'ee ke aagey SIQAH hai.

[Qawaaid Uloom ul-Hadeeth Pg 222]

18. Ibn Shaheen Rah. Ne inhe Kitaab Ath-Thiqaat me zikr kiya hai.

[Pg 232 T. 1416]

19. Al-Ismaa'eeli :

“Al-Ismaa'eeli ne Mu'ammal se apne Mustakhraj (upon Saheeh Bukhaari). [See: Fath ul-Bari 13/33 Under H. 7083]me rivayat liye hai.

20. Ibn Hajar al-Asqalaani :

“ Inhone Ibn Khyzaymah ki Hadeeth Fath ul-Baari [Jo ke Mu'ammal ki rivayat maujood hai] me rivayat kiya hai aur inpar Jarah nahi kiye hai.

[2/224 Under H. 740]

* Zafar Ahmed Thanvi Famate hai : Haafidh ne Fath ul-Baari me jo b hadith bayan ki hai unke aagey wo Saheeh hai ya Hasan hai, jaise ke wo Muqaddimah me tasdiq kiya hai “

[Qawaaid fi Uloom ul-Hadeeth Pg 89]

Isse sabitho hotha hai ke, Thanvi ke mutaabik, Haafidh ke aagey Mu'ammal Saheeh ul-Hadeeth ya Hasan Ul-Hadeeth hai. Yaani ke wo jo jarah kiye hai Taqreeb at-Tahdheeb wo wapass lete hai.

21. Imam Busayri :

“ Imam Busayri ne Ek hadith ko Saheeh kaha hai jisme Mu’ammal maujood hai, aur kaha ke..
“ Yeh sanad **Mu'ammal bin Ismaa'eel ki wajah se HASAN hai.** “

[Misbaah al-Zajajah VOL 2 Pg 130]

22. Ibn Sayyid an-Naas :

“ Ek Hadeetho ko SAHEEH kaha hai jisme Mu’ammal maujood hai.
[Sharh Tirmidhi Vol 2 Pg 211]

In upar ke tafseelon se hame pata chalta hai ke Mu’ammal bin Ismaa’eel Jumhoor ke aagey Siqah aur Sudooq ya Saheeh Ul-Hadeeth aur Hasan ul-Hadeeth hai.
Lihaaza kuch Muhadditheen ka unpar Jarah Mardood hai.

Jarah karne walome Imam Bukhari Rah. Ki Jarah Saabit nahi hai.
Imam Tirmidhi aur jumhoor Muhadditheen ke mutabik, Agar Mu’ammal Sufyaan se rivayat karte hai to wo Siqah aur Saheeh Ul-Hadeeth hai.

Haafidh Ibn Hajar rah. Ki jarah jo kahe hai ke “ Inki hadeeth jo Sufyaan se hai usme kuch kamzori hai [Fath ul-Baari: 9/239 Under H. 5172], aisa kahna yeh Jumhoor ke khilaaf hai, isi lihaas se ise radd kiya jaata hai.

Jab ke yeh saabit hogaya ke Mu’ammal jab Sufyaan se rivayat karte hai to wo Siqah hai, to Jarah ke kuch muhadditheen ne unhe Sufyaan ke alawa hatakar rakhe hai.

Aur Akir me ham yeh natija nikalte hai ke : Mu'ammal - AN - Sufyaan Thawree Saheeh ul-Hadeeth hai aur Mu'ammal - AN - Ghair Sufyaan Hasan-ul-Hadeeth hai.

WALHAMD’ULILLAH.

➤ Zafar Ahmed Thanvi **Deobandi** , Mu'ammal - AN – Sufyaan se hadeeth bayan karne ke baad kahte hai ke “ Iske Urwaad SIQAH hai “

[A'laa as-Sunan Vol # 3 Pg # 133 Under # 865]

Mazeed taur par, Thanvi Mu’ammal ki aur ek rivayat ke bare me likte hai ke
“ Waise, yeh Sanad HASAN hai “

[A'laa as-Sunan: 3/118, Under H. 85]

Tho isme maane hai ke Deobandiyanke aagey bhi Mu'ammal Siqah hai.

Poore Jarah karne wale : 10
Kuch b Jarah saabit nahi hai jaise, Bukhari Rah. Wagairah.

Poore Tadeel karne wale : 22.

Ishaaq bin Rahwayh ki Tadeel saabit nahi hai.

[Taken from: Ithbaat at-Ta'deel fi Tawtheeq Mu'ammal bin Ismaa'eel]

NOTE :

**Mummal Bin Ismail, Hafez Zubair Ali Zai Rahimahullah ke aagey Siqah hai.
Aur Shaikh Albani ke aagey Mukhtalif Fi Rawi – Sai-ul Hifz hai, lihaaza Yeh Rivayat ki
Shawaahid maujood hai, tho Albani ke agey bhi yeh Rivayat SAHIH aur Motabar hai.**

Shaahid Pesh e Khidmat hai :

نا مُحَمَّدُ بْنُ يَحْيَى، نا مُعَاوِيَةُ بْنُ عَمْرٍو، نا زَائِدَةُ، نا عَاصِمُ بْنُ كُلَيْبٍ الْجَرَمِيُّ، حَدَّثَنِي أَبِي أَنَّ وَائِلَ بْنَ حُجْرٍ
فَنَظَرْتُ إِلَيْهِ، فَأَمَّ فَكَبَّرَ وَرَفَعَ :لَأَنْظُرَنَّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ يُصَلِّي قَالَ " :قُلْتُ :أَخْبَرَهُ قَالَ
يَدِيهِ حَتَّى حَادَّتَا أُذُنَيْهِ، ثُمَّ وَضَعَ يَدَهُ الْيُمْنَى عَلَى ظَهْرِ كَفِّهِ الْيُسْرَى وَالرُّسْعَ وَالسَّاعِدَ

Yahi nahi Musnad Ahmad aur doosre wagairah ke Rivayaten Shawaahid ke taur par li jaasakti hai.

Wal-Hamdulillah.

6) CHATVA RAVI : ABU MOOSA MUHAMMAD BIN MUTHANA:

Abu Moosa Muhammad bin Muthana Sihah Sittah ke Ravi hai.
Mash'hoor muhadditheen jaise, Yahya bin Sa'eed, aur Abdur Rahmaan bin Mahdi inke
Shagirdonmese hai.

➤ Imam Yahya ibn Ma'een ne farmaya ke : “ Wo siqah hai. “

➤ Abdur Abdur Rahmaan ne farmaya : “ Mai mere Walid se Muhammad bin al-Muthana Ke bareme
poocha, tho unhone farmaya .. “ Wo [Saalih ul- Hadeeth](#). “
[Al-Jarah wal Ta'deel: Vol 8 Pg 95]

➤ Khateeb Baghdaadi ne farmaya :
“ Wo [Thiqah Thabat hai](#), [Ummah unke Rivayatonpar bharosa karti thi](#) “

[Mizaan ul-I'tidaal: Vol 6 Pg 318]

Is hadith ke rivayat ke baad, Imam Shawkaani ne likha ke, Imam Ibn Khuzaymah ne ise SAHIH
karar diya hai.

Molvi Abdul Azeez Deobandi Punjabi, Imam Shawkaani par Gusse se likhte hai ke..
“Qaadhi Shawkaani wo hai jo balke Kitaab bhi nahi deke hai, kyunki yeh kitaab wo kitaabome gini
jaati hai jo pahle hi nabood [extinct] hogayi thi fir baadme daryaaft [re-discover] ki gayi thi.

Chunache, is kitaab ko kisi aankh ne nahi dekha aur naahi isme kuch bayan baqiyat hai. Haa, bahraal, Is kitaab ke 2 jild hai jo kahagaya hai ke wo Liyadan ke Library me bataya gaya hai.

[Haashiah Nasb ur-Rayaa: Vol 1 Pg 314]

Fir aagey wo likte hai ke : “Yaqinan, Saheeh Ibn Khuzaymah, Bukhaari, Muslim, Abu Dawood aur Nasaa'ee, jaise nahi hai, balke Ibn Khuzaymah ne Hadith bayan karne k baad uspar unka Faisla diya tha jaise Imam Tirmidhi aur Imam Haakim ne diya tha. Agar wo Hadith SAHIH ke taur par Tasleem karte hai tho fir use SAHEEH karar bhi denge. “

[Haashiah Nasb ur-Rayaa: Vol 1 Pg 315]

Apne qiyaas aur najariyaat ke darje ko buland karne k liye wo Hafidh Ibn hajar ke likhai par kahte hai ke :

“Wail bin Hujr ne is rivayat ko mukhtalif Alfaaz se rivayat ki hai. Kuch alfazome kuch shak nahi hai aur uske SAHEEH hone par bhi koi shak b nahi hai. Jarah tho us alfaaz par hai jaha "Ala Sadrih (Seenepar) kaha hai.

Haafidh Ibn Hajr ne Fath ul-Baari me yeh rivayat likha hai jo Wail ibn Hujr [radiallah anhu] se ki gayi, jo ke Imam Abu Dawood aur Imam Nasaa'ee ne ki hai ke “Nabi Sallallahu Alai Wasallam ne apna seedha haath baayen haath par haath aur kalai ko milane par [the joint of the hand and wrist] rakha.”

Imam Ibn Khuzaymah ne bhi yeh rivayat ki hai aur ise SAHEEH karar diya hai.

Wail bin Hujr ki Rivayat jisme Alfaaz “Ala Sadrih “ hai , Haafidh Ibn Hajr ne Fath-ul-Bari me iske baareme farmaya ke “Wail ibn Hujr [Radiallahu Anhu] ki rivayat ko jo Imam Ibn Khuzaymah ne rivayat ki hai ke “seene par haath baanda “ aur Musnad Bazzar me kaha gaya ke, Seene ke kareeb, wo Imam Ibn Khuzaymah ke Izaafe wale alfaaz ki Tasheeh [authentication] nahi ki, aur na Fath ul-Baari me, aur naahi Talkhees ul-Habeer me aur naahi Al-Dirayah me. “

[Haashiah Nasb ur-Rayaa: Vol 1 Pg 316]

Aur Molvi Muhammad Haneef Gangohi ne bhi yahi Hujjat khayam ki hai.
[Ghayat us-Sa'ayah Vo 3 Pg 42]

AL JAWAB :

Haafidh Ibn Hajar Rah. Ne Kuch hadithe Saheeh Ibn Khuzaymah ke hawalese ki hai. Kuch rivayatome, rivayat karne ke baad kah sakte hai ke ..

“Sahhahu ibn Khuzayma (Ibn Khuzaymah authenticated it)” aur ya fir kabi kuch waqt wo kahsakte hai ke “Akhrajahu Ibn Khuzaymah (Ibn Khuzaymah took it out/narrated it).

Is tarah se likhne par Ahnaaf ke ulema'one galti se sonchliya ke Imam Ibn Khuzaymah Rah. Ne Hadeeth ke hukm me Imam Tirmidhi aur Imam Haakim ki tarah ki nazar daala hai.

Masha-Allah, Alhamdulillah, Imam Ibn Khuzaymah ki yeh rivayat hame MILI hi nahi balke saare tasheer ke roshniyonse guzar chuki hai, aur is tasheer ne sab Ahlul Ray aur Qiyaasi logonko Galat saabit kardiya, aur yeh Likhawat [hadith] Liyadan ke library se nahi liya gaya balke Maktabah Ahmed al-Thalith Istanbul Turkey se liya gaya hai.

Is Kitaab ke padne ke baad, yeh Sahih taur par Wazeh hogaya ke Imam Ibn Khuzaymah ka tareeka Imam Tirmidhi ke tareekese bilkul alag hai. Jab wo Naya BAAB shuru karte hai tho wo poori tarah us baab ke poore hadithonpar Tasdeef [authenticity] hone par apna Faisle dete hai, agar koi rivayat, unke USOOL aur SHARTONKE mutaabik SAHEEH nahi hothi tho wo radd hone ko dikhsakte the.

Imam Ibn Khuzaymah Rah. Ki 2 rivayaten jo ek baab me hai, jise Molvi Abdul Azeez Deobandi Punjabi ne Haashiah of Nasb ur-Rayaa me zikr kiya, Imam Ibn Khuzaymah wo baab ke shuruwaat me likhe hai ke...

“ Hamare USOOL, SHARTONKE ke mutaabik, wo usool jo hamne [Kitaab at-Tahaarah](#) ke shuruwaat me zikr kiya tha, Yeh sabse jyada Mukhtasar [Musnad as-Saheeh Nabi E kareem Sallallahu Alai Wasallam ke farmaanone se hai](#).

[Saheeh Ibn Khuzaymah: Vol 1 Pg 153]

Kitaab at-Tahaarah ke shuruwat me likhagaya ke :

“Yeh sabse jyada Mukhtasar [Musnad as-Saheeh Nabi E kareem Sallallahu Alai Wasallam ke farmaanone se hai](#), Jo bhi hadeeth ham is Baab me likha hai, uske Urwaad pahlese lekar aakhir tak, Adal ke sharton’ aur usoolonpar khare/poore honge aur unki SANAD bina Inqita ke Nabi e Kareem Sallallahu Alai Wasallam tak pahunchegi. Iske Poore URWAAD In-sha-ALLAH Jara’h ke illatonse paak hai.

[Saheeh Ibn Khuzaymah: Vol 1 Pg 3]

Is baab me, Imam Ibn Khuzaymah ne 708 Abwaab aur 1469 ahadeeth laaye hai, aur usme unhone kuch radd kiye hai, aur kuch jinki Tasdeek [authenticity] ke bareme wo puqta yakeen nahi hai ya Imam ne jo shart ya Usool rakhe hai usme ye Raviyonka Mukammal khare na hosakte ho.

Yeh hamesha Dimaq me rakhlana chahiye ke Imam Ibn Khuzaymah poori tarah unke Sharton aur Usoolonpar chale hai, Isilye Allamah Jalal ud-Deen Suyuti likte hai ke..

“Saheeh Ibn Khuzaymah ki Tasdeek [Authenticity] ka darja Saheeh Ibn Hibbaan se bhi bahuth buland-o-bala hai kyunki Imam Ibn Khuzaymah is mamleme bahut Khayal rakhne wale the. Wo Ghair Motabar hadeeth ko radd karenge agar mahez ek pal ke liye Jarah ho, aur fir kahte hai ke “ Agar yeh Rivayat Saheeh hojati tho, ya fir yeh SAABIT hojati tho wagairah.. “

Upar ke Saheeh Ibn Khuzaymah ke publications se aur Allamah Jalal ud-Deen Suyuti ke Khulaasese saabit hotha hai ke Molvi Abdul Azeez Deoband Punjabi Aur Molvi Haneef Gangohi galat hai.

Yeh khayal rakhlen’ke sirf Qaadhi Shawkaani ne hi nahi kaha ke Ibn Khuzaymah ne SAHEEH kaha hai balke Muhaddith Ibn Sayyid an-Naas ne bhi kaha ha ke Ibn Khuzaymah ne SAHEEH kaha hai.

AHNAAF KA HADEETH KE "MATAN" PAR ETAAZ :

Molvi Muhamad Haneef Gangohi, is hadeeth ko bahes karte waqt likte hai ke :

“ Mazeed, Is hadeeth ki Ma'tan me bhi Idtiraab hai. Ibn Khuzaymah ne Alfaaz '*Ala Sadrih (Seene par)' rivayat kiya hai, Haafidh Al-Bazzar ne 'Inda Sadrih [Seene ke kareeb] kaha hai, jabke Ibn Abi Shaybah ne 'Tahta Sadrih [Naaf ke neeche] kaha hai. "*

[Ghayat us-Sa'ayah: Vol 3 Pg 41]

Al Jawab :

Kya yeh Hadeeth me waaki Idtiraab hai ? Iska jawab janne k liye hame pahle Mudtarib Hadeeth ka maana janna chahiye.

Asal me :

“ Mudtarib rivayat wo hai jo Ek Ravi ki rivayat alag alag alfaazonse rivayat ki gayi ho. Ek Ravi Mutzaad [contradictory] alfaaz 2 ya usse jyada taur par rivayat karta hai. 2 ya usse jyada Ravi ek doosre tardeed [contradict = opposite] honge, Is haal me wo Nawawi alfaaz me Mutaqaarib hai, aur Ibn as-Salaah ke alfaazome Mutasawi, Ibn Jama'ah ke alfaaz a 'waw' aur 'meem' se Mutaqawim, aur unમેse kisiko doosronpar Tarjeeh nahi di gayi hai. Agar 2 mese Ekko ya 2 se jyada rivayatonko doosronpar tarjeeh di jayetho, kyunki Ravi ka Haafeza mazboot hone ki wajah se ya fir Ravi uske shaikh ke wasee paimaane ke tilmeedh (pupilship) par, ya fir doosre kuch aur wajah se tho wo fir Ek Khaabile khubul ke darje par aajayega aur waise Hadith Mudtarib nahi kahlaayegi aur naahi Raajih (Preferred) zaahir hogi, aur na Marjooh (inferior) Mudtarib hoga balke wo Shaadh ya Munkir hoga.

[Taqreeb an-Nawawi Ma' Sharh Tadreeb ar-Raawi: Pg 93]

Maane hai ke, Ek Ravi kuch waqt me alag alfaaz bayan karta hai aur fir kuch alag waqt me pahlese bhi alag wale alfaaz rivayat karta hai ya Shuyookh ke shagird mutzaad [contradictory] wale alfaaz rivayat karte hai, tho aisi rivayat us shart par jab unમેse koi bhi doosronpar tarjee' nahi di ho tho us haal par aisi rivayat ko Mudtarib kahte hai.

The following are the situations of preference:

1. Shagirdome ek Shagird jiska Haafeza saahab [possessor] ho.
2. Shagirdome kuch shagird jo apne Shaikh ke saath jyada waqt raheho.
3. Ek shagird se jyada ek jaise alfaaz rivayat kiye ho, halanke thode shagird alag alfaaz jo jumhoor se kam ho istemal karte ho.

Ab is upar ke maaneme ham dekhte hai ke ye rivayat alag alag routes se aayi hai.

➤ Waail [radiallah anhu] ki hadith “ Authentic Nuskha of Musannaf Ibn Abi Shaybah “ me maujood hai, jo bina “ HAATH KAHA BANDNA “ mehdood ke rivayat kiya gaya hai.

➤ Is rivayat ke aakhri Izaafe wala alfaaz 'Tahta Sirra (Under the Navel) “ ko pahle likne wale Qaasim bin Qatlubagha farmate hai ke :
“ Iski Sanad Jayyid hai. “ Unse pahle kai saare Ahnaaf ke Ulema (Ibn Hummam Hanafi, Aynee Hanafi, Ibn Ameer al-Haaj Hanafi, Ibraheem Halbi Hanafi, and Saahib ul-Baher Hanafi) logone apne madhab ko mazboot karne k liye Dalail ke taur par kai saare Da'eef hadithe aur athaar pesh kiye, jabke wo log ko Musannaf Ibn Abi Shaybah par acchi khasi tahqeeq thi. Agar us waqt yeh Rivayat usme maujood thi tho yeh log apne madhab ko saabit karne ke liye yeh Hadeeth pesh karna chahiye tha, magar aisa nahi kiya.

Inke is hadeeth par Tarjeeh na dena is bat ka saboot banta hai ke us waqt, copyist se khud ke laparvahi ki wajah se Musannaf Ibn Abi Shaybah par Nishaana nahi lagaye the. Ya fir koi apne Maslaki Ta'assub ki wajah se nahi kiya hoga.

Hadith tho kuch copyist ki galtiyonki wajah se baadme khalal/pareshan aur be-tarteed [dhachna dena] kiya tha aur isi tarah ka Nuskha fir badme Qasim bin Qatlubagha ki mushaahida par yaad dilaya gaya tha.

Yeh koi mushkil kaam nahi hai ke copyist ek galti kare kyunki iske baad yeh marfoo hadeeth aur Ibraaheem Nakha'ee ke athaar pesh kiye gaye jis aakri me 'Tahta Sirrah' alfaaz maujood the.

**Allamah Hayaat Sindhi Hanafi ne ailaan kiya ke wo yeh SUCH ko khubul kiya hai.
Unke Alfaaz..:**

"Imam Ibn Abi Shaybah ne yeh rivayat bayan ki hai, aur uske baad unhone Ibraaheem Nakha'ee ke athaar bhi bayan kiye hai. Aur donome, ibtidaayi alfaaz ek jaise hai, magar alfaaz 'tahta sirrah' yeh sirf Ibraaheem ke athar me hi pesh kiya gaya hai. Musannaf Ibn Abi Shaybah me kai saare Nushke (Manuscripts) hai aur unme ek bhi bataur yeh nahi milega ke “ Haath kaha baanda chahiye, aur Ibraaheem ka athaar 'Tahta Sirrah' se pesh kiya gaya aur kuch Nukhsa me bhi alfaaz Tahta Sirrah Marfoo hadith ke aakhir me pesh kiya gaya hai magar Ibraaheem ke athaar me yeh maujood nahi hai. “

[Darat fi Izhar Ghash naqad as-Sirat]

Yeh tafseelonse wajah hothe hai ke, 'tahta sirrah' marfoo hadith ke aakhir ke alfaaz Ghair Mahfoodh (unpreserved) hai, lihaaza ikhtelaaf me yeh alfaaz pesh karna sahih nahi hai.

Jahatak Saheeh Ibn Khuzaymah aur Musand al-Bazzar ke tarjeeh me, 'Ala Sadrih' aur 'Inda Sadrih' me farq, zer-e bahes ke yeh Mudtarib karar derahe ho, yeh wo kism ka farq nahi hai jo ham hadeeth radd karsake, kyunki yahi lisaane [semantic] farq karne waale alfaaz Ahnaaf ke kitaabome bhi maujood hai.
Jaise.. :

Allamah Ibn Abideen kaha ke :

“ Aurate’n aur homosexual apni hatheli, hatheli ke upar aur SEENE [breasts] ke neeche baandna chahiye, aur Munyah ke kuch Nushkome kaha gaya hai ke, SEENE [breasts] ke upar baandna chahiye, Hilyah me kahte hai ke , bahtar kahna yeh hai ke, unhe SEENE par Bandna chahiye jaisa ke Jam al-Ghafeer se kaha gaya hai, kyunki jab HAATH seenepar honge tho haath ki kalai [wrist] ka kuch hissa breast [chaati] par bhi hona chahiye.

[Radd al-Mukhtaar Ala ad-Durrul Mukhtar: Vol 2 Pg 188]

Jaise ke Ibn Abideen ne Munyah ke Nuskhaonke alfaaz ke farqonko hal kiya Usitarah, 'Ala Sadrih' aur 'Inda Sadrih' ke farq ko bhi hal kiya gaya hai.

Yaani ke ham kahasakte hai ke, Haath seene ke hisse me hi baandna chahiye jo MUH se PET ko mila hua hotha hai, Isi tarah, KALAI ka kuch hissa yaqeenan me seene ke kareeb hotha hai aur kuch hissa Seene ke upar bhi hona hi chahiye.

DALEEL NO # 3 : SEENE PAR HAATH BAANDNA.

Qabiysa ibn Hulb the Taab'iee Rah. Se rivayat hai ke “ Unke WALID Hulb Radiallahu Anhu farmate hain ke..

“ Maine Rasool Allah Sallallahu Alai Wasallam ko seene par hath rakhe hue dekha.

[Musnad Ahmad V5 P226, 22313]

Hafiz ibne Abdul Bar aur Allama Azeemabadi ne ise Saheeh kaha.

Hadeeth ki Tasdeekh :

Yeh Hadith ki SANAD Imaam ibn Sayyid An-Naas, Sharh Tirmidhee me Haafidh Ibn Hajr ke Fathul-Baari mutabik SAHEEH hai.

➤ Allaamah **Nimawee Hanafee ne bhi** Aatharus-Sunan, (1/67) me is SANAD ko SAHEEH kubul kiya hai.

➤ Allaamah Muhaddith Abdur-Rahmaan Mubaarakpooree Rah. Ne Tuhfatul-Ahwadee Tirmidhi ka wazahat me likhte hai ke “ Is Sanad ke saare RAVI Thiqah hai aur yeh Sanad Mukammil hai. “

SANAD :

"Yahya bin Sa'eed al-Qattaan → Sufyaan ath-Thawree, → Simaak bin Harb → Qabeesah bin Hulb, → Walid (Hulb at-Taa'ee) [radiallah anhu] → Nabi E Kareem Sallallahu Alai Wasallam :

➤ Imam Ibn al-Jawzee ne bhi yeh rivayat, yahi alfaaz se Imam Ahmed ki sanad se ki hai.

SANAD :

"Ibn al-Hussain → Ibn al-Mudhhib → Ahmed bin Ja'far → Abdullah bin Ahmed → WALID (Ahmed bin Hanbal) → Yahya bin Sa'eed al-Qattaan → Sufyaan ath-Thawree → Simaak bin Harb → Qabeesah bin Hulb, → WALID (Hulb at-Taa'ee) [radiallah anhu] → Nabi E Kareem Sallallahu Alai Wasallam....." wahi hadeeth "

[Al-Tahqeeq by Ibn al-Jawzi: Vol 1 Pg 338]

➤ Imam Tirmidhi Rah. Ne yahi rivayat, yahi Sanad ke saath bayan ki hai, aur ismese kamse kam ek Nuskha jo Imam Ahmed apne Musnad me tazkirah kiya tha wo tazkirah kiya, jaise Muhaddith Abdul Haqq ne kaha ke..

" Imam Tirmidhi Rah. Ne sanad Qabeesah bin Hulb se rivayat bayan ki jo " Qabeesah bin Hulb → Hulb At-Taa'ee ne farmaya ke ..Rasool Allah Sallallahu Alai Wasallam ko seene par hath rakhe hue dekha "

[Sharh Safar as-Sa'adat: Pg 44]

RAVIYONKA TA'RUF :

1) PAHLA RAVI : QABEESAH BIN HULB:

➤ Imam Ibn Abi Haatim said:

"Qabeesah bin Hulb, Hulb Ta'ee [radiallah anhu] ke bête hai. Aur wo Koofa ke rahne wale hai. Unke Walid ka asal naam Yazeed bin Qananah hai. Aur inhone apne Walid se rivayat ki hai jo ek SAHABI hai. Simaak bin Harb ne unse rivayat ki hai. Maine unke baareme tamam baaten mere walid se suni hai.

[Al-Jarah wal Ta'deel: Vol 7 Pg 125]

➤ Motabar Imam, Imam Ijlee Famaya ke :
" Wo ek Koofi Tabi'ee hai, aur Siqah hai. "

[Taareekh ath-Thiqaat: 1379]

➤ Imam Ibn Hibbaan ne inhe *Kitaab ath-Thiqaat* [5/319] Me tazkarah kiya hai.

➤ Imam Tirmidhi Rah. Ne Qabeesah ki hadith ko HASAN ka darja diya hai. [H. 252]

➤ Baghwi ne inki Hadeeth ko HASAN karar diya hai.

[Sharh us-Sunna: 3/31 H. 570]

➤ Nawawi Rah. Ne unki ek hadith ko kaha " Isnaad SAHEEH " karar diya hai.

[Al-Majmoo Sharh al-Madhab Vol 3 Pg 490]

➤ Ibn Abdul Barr Rah. Ne Unki Ek hadith ko Saheeh kaha hai.

[Al-Isti'yaab fi Ma'rifatil Ashaab]

AHNAAF KA QABEESAH BIN HULB RAD. PAR AITRAAZ :

Hanafi Dawa karte hai ke Imam Nasaa'ee aur Imam Ali ibn al-Madeeni ne Qabeesah ko Majhool karar diya hai.

Al Jawab : Ise kai wajah se radd hotha hai.

Pahli baat ki, Yeh Saabit hi nahi hai ke Imam Nasaa'ee aur Imam Ali ibn al-Madeeni ne Qabeesah ko Majhool karar diya ho.

➤ Haafidh Al-Mizzi ne BINA-Sanad ke kaha hai ke Imam Nasaa'ee aur Imam Ali ibn al-Madeeni ne Qabeesah ko Majhool karar diya hai.

[Tahdheeb al-Kamaal: 15/221]

1. Ye Bina-Sanad ke hai.
2. Aisa kahna Imam Ibn al-Madeeni aur Imam Nasaa'ee ki Kitaab ad-Du'afa me maujood hi nahi hai.
3. Jis Ravi ki Tawtheeq saabit hojaaye tho Jara'h e " Majhool" ya "La Yu'raf" radd kiya jaata hai.
4. Yeh kahna Jumhoor ke Tawtheeq ke khilaaf hai.
5. Ibn Hibbaan, Tirmidhi, Ijlee, Baghwi, Nawawi, Ibn Abdil Barr, aur Ibn Abi Haatim wagairah ne Inhe Motabar Ravi kaha hai aur MALUM ravi karar diya hai.

Aur Doosri baat, Agarse Imam Nasaa'ee aur Imam Ibn al-Madeeni ka kahna saabit b hojaaye tho is Hadeeth ka Darja Kam nahi hotha, kyunki jabke doosre Raviyonke Naqideen wahi Rivayat ko Majhool kaha hai jiski Halat unke malum nahi hai, jabke doosre Raviyoke Naqideen ne is Ravi ko SIQAH karar diya hai. Chunache, pichle Muhaddtiheen ke Jarah ko khubul nahi kiya jaayega.

➤ Allamah Abdul Hay Lakhnawi Hanafi likte hai :

“ Suyuti ne Tadreeb ar-Raawi kaha hai ki “ Ek Huffaadh ka giroh un Raviyonko Majhool karar diya hai jo jinki haalatunke baareme unko ILM nahi tha. Jabke doosre HUFFAADH ne Wahi Raviyonko SIQAH karar diya hai.

[Al-Rafa' wal Takmeel: Pg 37]

Hame jayez nahi ke Majhool ki rivayaten le, kyunki hame Unke HAAL ke bareme pata nahi, agar unki Halate'n, Ulemaye-Hadith ke zariyese saabit hogayi ho tho hame usko khubul karneme kuch bhi rukawaten nahi aasakti.

Chunaache, Imam Ijlee, Imam Ibn Hibbaan aur doosronke SIQAH karar dene par malum hotha haii ke wo RAVI ke halat ke baareme ILM tha.

Mazeed, **Ghaali Muqallid Naimwi Hanafi** ne “*Athaar as-Sunan*, Haashim as-Sindhi in Haashiah *Mi'yaar al-Niqaad* “ me is rivayat ko **Hassan Lidhatih** ke zariyese khubul kiya hai.

2) DOOSRA RAVI : SIMAAK BIN HARB.

Simaak bin Harb Rah. Ek Tabi'ee hai aur Sihah Sittah ke RAVI bhi hai.

Unke Sahihayn me rivayaten :

➤ Saheeh Bukhaaree = H. 6722

➤ Saheeh Muslim = 224, 128/436, 458, 459, 499, 606, 618, 643, 670, 734, 862, 866, 965, 978, 173/1075, 1385, 11/1504, 6/1628, 18/1651, 13/1671, 1680, 1692, 1693, 1748, 6,7/1821, 1846, 1922, 1984, 2053, 2135, 2248, 2277, 44/2305, 2322, 2329, 2339, 2344, 2361, 2745, 42,43/2763, 78/2919, 2923, 2977, 2978.

Fawaad Abdul Baaqi ki ginti ke mutabik, yeh poore 45 hadithe hai, Kuch rivayaten inme ek se badke dubara rivayat ki gayi hai.

Tho hame pata chalta hai ke Simaak ke rivayaten Saheeh Muslim me 45 se badke aaye hai. Inmese kai saare Rivayaten Abu Dawud, Sunan Tirmidhi, Sunan Ibn Maja aur Sunan Nasaa'ee me bhi Rivayat ki gayi hai.

Muhadditheen ki Nazar me :

Jariheen (Criticizers) aur unki Jarah (Criticizm) :

1. Shu'bah = Imam Yahya ibn Ma'een Farmate hai ke :

"Simaak bin Harb Siqah hai aur Shu'bah ne unhe kamzor bataya hai "

[Taareekh Baghdaad: 9/215 T. 4792]

Ibn Ma'een Rah. 157 H me paida hue aur Shu'bah bin al-Hajjaj 160 H. fauth hue hai. Yaani ke rivayat Munqati' ki wajah se Radd ki jaati hai.

2. Sufyaan ath-Thawree :

Al-Ijlee Farmaya ke : " Wo hadeeth mo Jaaiz hai Wo Faasih hai siwaye Ikrimah → Ibn Abbaas.. aur Sufyaan Ath-Taree ne unhe Kamzor bataya hai. "

[Taareekh ath-Thiqaat: 621, and Taareekh Baghdaad: 9/216]

Imam Ijlee 182 H. me paida hue hai aur Imam Sufyaan ath-Thawree 161 H. me fauth hue hai. Tho lihaaza yeh b Munqati' saabit hothi hai.

Iske khilaaf me, Yeh saabit hogaya ke **Shu'bah aur Sufyaan dono Simaak se Hadithe rivayat karte the. Lihaaza, Agar yeh Jarah saabit bhi hotha tho** Al-Ijlee ke mutabik **yeh Jarah maksoos sanad Simaak → Ikrimah → Abbaas se Tashreeh [Interpreted] hojayegi.**

Ibn Adees ne Ahmed bin al-Hussain as-Soofi se rivayat kiya hai jisne Muhammad bin Khalf bin Abdul Humayd se aur Usne Sufyaan Thawree Rivayaat kiya hai ke " Simaak Da'eef hai "

[Al-Kaamil: 3/1299]

Muhammad bin Khalf is sanad me Majhool hai, Lihaaza yeh bhi Sabit nahi hotha.

3. Ahmed bin Hanbal :

“ Wo [Mudtarib ul-Hadeeth](#) hai “

[Al-Jarah wal Ta'deel: 4/279]

Isme Ek Ravi hai Muhammad bin Hamwiyah bin al-Hassan. Jisi Tawtheeq ([reliability/trust worthiness](#)) Na-Malum hai. Magar Kitaab al-Ma'rifat wal Taareekh Ya'qoob al-Faarsi (2/638) me Ek Shaahid hai. Imam Ahmed Rah. Ka “ Kitaab al-Ilal wal Ma'rifat ar-Rijaal “ me kahna ke “Simaak yarfa'huma An Ikrimah An Ibn Abbaas “ se hame pata chalta hai ke Imam Ahmed ki jarah Mudtarib ul-Hadeeth, ye ek Khas Sanad "Simaak - AN - Ikrimah - AN - Ibn Abbaas" ko lekar kahagayi hai.

4. Muhammad bin Abdullah bin Ammaar Al-Mosali :

" Unlogone kaha “ ke, Wo galtiya karte hai aur Unke Rivayat me Ikhtelaaf kiye hai “

[Taareekh Baghdaad: 9/216]

“ Iske Matan me, “ UNLOGNE KAHA “ yeh alfaaz na-malum hai.

5. Saalih bin Muhammad Al-Baghdaadi :

“ Kamzor kaha hai “

[Taareekh Baghdaad: 9/216]

Isme Ravi, Muhammad bin Ali Al-Maqri hai jo ke Kaun hai Wajeh nahi hai. Khateeb Baghdaadi ke Shuyookh, Qaadhi Abul 'Alaa al-Waasiti, Abu Muslim Abdur Rehmaan bin Muhammad bin Abdullah bin Mihraan bin Salamah Al-Thiqah Al-Saalih ke shagirdome Shamil hai.

[[Taareekh Baghdaad: 10/299].

Yeh Abul 'Alaa, Muhammad bin Ali Al-Qaari hai.

[Taareekh Baghdaad: 3/95]

Al-Maqri aur Al-Qaari yeh do laqab ekhi shaks ko hai. Abul 'Alaa al-Maqri ke Halate'n [Conditions] “ *Ma'rifat ul-Qurra Al-Kibaar* by Dhahabi [1/391 T. 328] “ wagairah me pesh kiye gaye hai, aur yeh Shaks Majrooh (criticized) hai. [See: *Mizaan ul-I'tidaal* [3/254 T. 7971] and others.]

Lihaaza, yeh kahna saabit hotha hai.

6. Abdur Rahmaan bin Yusuf bin Kharaash :

“ Inke Hadith me Kamzor kaha hai “

[Taareekh Baghdaad: 9/616]

Ibn Kharaash ke shagird ka haal, Muhammad bin Muhammad bin Dawood al-Karji Na-malum hai.
Aur **Ibn Kharaash Jumhoor ke mutaabik khud Da'eef hai.**
[See: Mizaan ul-I'tidaal [2/600 T. 5009]

7. Ibn Hibbaan Rah. Ne inhe Kitaab ath-Thiqaat (4/339) me zikr kiya hai aur farmaya ke “ Yeh bahut saare Galtiya karte hai....Thawree aur Shu’bah unse Rivayaten kiye hai. “ Yeh Kahna bhi Mardood hai, iske 3 wajahat hai.

A) Agar yeh "Yakhtai Katheeran [Katheer galtiya] karne wale hai tho fir wo SIQAH nahi hosakte, Waise bhi fir unhone Usko Kitaab Ath-Thiqaat me zikr kyun kiya ?? Agar yeh SIQAH hai tho fir "Yakhtai Katheeran" nahi hosakte.

B) Haaifdh Ibn Hibban ne khud unhe Saheeh me Simaak se kai hadeethe rivayat kiye hai.
see: Al-Ihsaan bi Tarteeb Saheeh Ibn Hibbaan [1/143 H. 66, Pg 144 H. 68, 69 wagairah], aur Athaaf al-Maharah [3/63, 64, 65 wagairah]. Chunache, Ibn Hibban ke mutaabik yeh Jarah hadeeth ke talluq se nahi hai, Yahi wajah hai ke inhone yeh Hadeeth SAHIH kaha hai.

C) Haafidh Ibn Hibbaan Rah. Ne unki Kitaab "Mashaaheer Ulama al-Amsaar" me zikr kiya hai aur unpar koi b Jarah nahi kiya hai.
(Pg 110 T. 840).

Yaani ke, Ibn Hibban ke Mutaabik Baatil aur mardood hai.

8. Al-Ukaylee ne unhe Kitaab ad-Du'afaa al-Kabeer [2/178, 179] me zikr kiya hai.

9. Jareer bin Abdul Humayd Rah. Ne Simaak bin Harb ko Khade hokar paishaab (due to some excuse) karte hue dekha hai, Tho wo unse hadeeth lena chordiya hai.

[Ad-Du'afa by Al-Ukaylee: 2/179, and Al-Kaamil by Ibn Ade: 3/1299]

Yeh Jarah nahi hai, kyunki yeh Muwatta Imam Maalik se Saheeh Isnaad se saabit hai ke Abdullah Bin Umar Radiallahu Anhu Khade hokar Paishaab (due to some excuse) karte the.
[1/65 H. 140 with the Tahqeeq of Shaikh Zubayr].

Alfaaz (due to some excuse = kisi wajah se) bracket me likar kahagaya hai wo bhi doosre Dalail ke roshnise kaha gaya hai.

Tho ab isse kya saabit hotha hai ?

10. AN-Nasaa'ee : “ Wo Mazboot nahi hai “
[Al-Sunan al-Mujtabah with the Tahqeeq of Shaikh Zubayr: 8/319 H. 5680]

Imam Nasaa'ee ka Tahdheeb at-Tahdheeb me farmarahe hai ke :
“ Agar wo Akele rivayat karrahe hai tho wo HUIJAH nahi hai. “

[Tuhfat ul-Ashraaf by Al-Mizzi: 5/137, 138 H. 6104]

11. Ibn al-Mubaarak :

“Simaak hadeeth me Da'eef hai “

[Tahdheeb al-Kamaal: 8/131, Tahdheeb at-Tahdheeb: 4/204]

Yeh Rivayat Bina-Sanad ke rivayat ki gayi hai. Kaamil Ibn Adeel (3/1299) me yahi jarah Ibn al-Mubarak → Sufyaan ath-Thawree se ki gayi hai.

Magar yeh Da'eef sanad hai, jaisa NO.2 me bataya gaya hai.

12. Al-Bazzaar :

“Yeh ek mashoor shaks hai. Mai nahi jaanta ke kaun unhe tark kiya hai. Unka hafeza unke fauth se pahle Kharab hogaya tha.

[Tahdheeb at-Tadheeb: 4/205]

Yeh Rivayat Be-Sanad hai, aur doosri baat, Yeh Ikhtilaat se judi hui hai, jawab aagey aayega.

13. Ya'qob bin Shaybah :

“Inki Rivayat Ikrimah se khaastaur par Mudtarib hai, aur jab yeh Ikrimah se hatke doosronse rivayat karte hai to Saalih hai. Wo jo Simaak se unke zaif ke waqt me rivayaten kiye hai, jaise Shu'bah aur Sufyaan, to unse unki hadeeth Saheeh aur Mustaqeem hai. Ibn Al-Mubarak farmaya ke, “Ham sirf wo Rivayaten Radd karte hai jo Unke shaagird unke zaifi ke waqt me bayan kiya tha “

[Tahdheeb al-Kamaal: 8/131]

Yeh rivayat "Simaak AN Ikrimah (AN Ibn Abbaas)" ki sanad se hai aur Ikhtilaat hai. Aur Ibn Al Mubarak ki rivayat Sanad ke saath maujood nahi hai, aur baaqi tawtheeq samne batayi jaayegi.

[The sayings of Ta'deel: 27]

MU'ADDALEEN (ADMIRERS) AUR UNKI TA'DEEL (PRAISE):

1. Imam Muslim :

“Imam Muslim Rah. Ne apne SAHIH me inse Rivaten li hai.

[See Mizaan ul-I'tidaal (2/233)]

2. Imam Bukhaari :

“Imam Bukhari Rah. Ne bhi Inse Apne Saheeh me rivayaten li hai. (H. 6722).

Haafidh Dhahabi ne likha hai ke : “Aur Imam Al Bukhari Rah. Ne Istshhaad me inse Rivayaten li hai.”

[Siyar A'laam al-Nabula: 5/248]

Imam Mizzi ne farmaya : Imam Bukhari Rah. Ne Istish-haad ke maanind se unse rivayaten bayan ki hai.

[Tahdheeb al-Kamaal: 18/527]

Haafidh Muhammad Taahir al-Maqdasi ne ek Ravi ke bareme likte hai ke:

“ Darasal me, Imam Bukhari ne unse rivayaten liye hai tho Istishhaad ishara karta hai ke wo SIQAH hai. “

3. Shu'bah = “ Imam Shu’bah ne inse Rivayaten li hai. “

[Saheeh Muslim H. 224 etc]

Shu’bah ka Usool/shirt hai ke wo unhise rivayaten lete hai jo Siqah hai.

[See: Tahdheeb at-Tahdheeb: Vol 1 Pg 4,5, and Quwaaaid fi Uloom ul-Hadeeth by Ashraf Ali Thanvi Pg 217.]

4. Sufyaan ath-Thawree :

“ Koi bhi Hadith Simaak se Saaqit (unacceptable) nahi hai “

[Taareekh Baghdaad: 9/215, Chain Saheeh]

Ibn Hajar ki Jarah [Tahdheeb at-Tahdheeb: 4/205] ajeeb hai. Aur yeh dimaq me rakhlena chahiye ke Simaak par Sufyaan ath-Thawree jarah saabit nahi hai.

5. Yahya ibn Ma'een :

"Siqah (Reliable)"

[Al-Jarah wal Ta'deel: 4/279, and Taareekh Baghdaad: 9/215, Chain Saheeh]

6. Abu Haatim ar-Raazi :

"Sudooq Siqah (Truthful, Reliable)"

[Al-Jarah wal Ta'deel: 4/280]

7. Ahmed bin Hanbal :

"Simaak, Abdul Malik bin Umayr se hadith me sacche hai “

[Al-Jarah wal Ta'deel: 4/279, 280]

8. Abu Ishaq as-Sabi'ee :

“ "Abu Bakr bin Ayyaash rivayat kiya hai, aur wo Da'eef hai, Abu IShaaq se ke “ Simaak bin Harb se ILM lesakte hai “

[Al-Jarah wal Ta'deel: 4/275]

Yeh Kahna saabit Abu Bakr bin Ayyaash se saabit nahi hai.

9. Al-Ijlee :

"Jaaiz ul-Hadeeth"

[Deikhiye : Jarah (criticism) # 2]

Aur yeh Taareekh ath-Thiqaat me inka zikr kiya hai.

10. Ibn Adee :

" Yeh Sadooq hai aur inme kuch galtiya nahi hai. "

[Al-Kaamil: 3/1300]

11. Tirmidhi :

" Imam Tirmidhi Rah. Ne inke kai saare Riwayaten " Hassan Saheeh " Karar diya hai. See: *H. 65, 202, 227* aur wagairah.. Darasal me Imam Tirmidhi Rah. Ne apni Sunan ke Pahle Hadith hi Simaak ke hadith se shuruwat kiya hai. [H. 1].

12. Ibn Shaaheen :

"*Kitaab ath-Thiqaat (505) me inka Zikr kiya hai "*

13. Al-Haakim :

"*Al-Mustadrak [1/297 aur doosrome] inko tasdeeq [authenticated] karar diya hai.*

14. Adh-Dhahabi :

"*Talkhees ul-Mustadrak.*" [1/297] me tasdeeq [authenticated] karar diya hai. Aur Imam Dhahabi ne kaha ke..

" yeh Sadooq Jaleel hai "

[Al-Mughni fi Du'afa: 2649]

Aur Farmaya "'Al-Haafiz Al-Imam Al-Kabeer"

[*Siyar A'laam al-Nabula: 5/245*]

15. Ibn Hibbaan :

" Unke Saheeh me Simaak se riwayat li hai "

[See: The sayings of Jarah: 7]

16. Ibn Khuzaymah :

" Unke SAHEEH me Simaak ko tasdeeq [authenticated] karar diya hai. "

[1/8 H. 8 and others]

17. Al-Baghwi :

" Inki Hadeeth ko HASAN karar diya hai.

[Sharh us-Sunnah: 3/31 H. 570]

18. Nawawi :

" Imam Nawami ne Simaak ki hadith ko *Al-Majmoo Sharh ul-Madhab (3/490) me* Hasan karar diya hai "

19. Ibn Abdul Barr :

" inko *Al-Ist'yaab (3/615) me* ko tasdeeq [authenticated] kiya hai.

20. Ibn al-Jarood :

"hadeeth in *Al-Muntaqa (H. 25) me inka zikr kiya hai "*

Ashraf Ali Thaansi deobandi Ek hadith par farmate hai ke :

“ Ibn Al-Jarood ne yeh **hadith** Al-Muntaqa me rivayat ki hai, aur yeh Unke Mutaabik SAHEEH hai.
[Bawadir al-Nawadir Pg 135]

21. Al-Ziyaa al-Maqdasi :

“Al-Mukhtara [12/11]me inse daleel li hai “

22. Al-Mundhiri :

“ Simaak ki hadith ko HASAN karar diya hai “

[See Al-Targheeb wa Tarheeb: 1/108 H. 150]

23. Ibn Hajar al-Asqalaani :

“ Wo sacche hai, unki rivayaten **Ikrimah se khas kar Mudtarib hai, aur unka haafeza akir me kharab hogaya tha.**

[Taqreeb at-Tahdheeb: Pg 137]

Ibn Hajar ne Fath *ul-Baari* (2/224 Under H. 740) me unki hadith par Khamoshi iqtiyar ki hai.

Zafar Ahmed Thanvi deobandi Farmate hai ki :

“ aise rivayatonpar Khamosh rahna ibn hajar ke aagey SAHEEH ya Hasan hothi hai. “
[malum hotha hai ke Ibn Hajar ke aagey Yeh hadith Saheeh ul-Hadeeth ya Hasan ul-Hadeeth hai.]

[See Qawaaid fi Uloom ul-Hadeeth Pg 89]

24. Abu Awaanah :

“ Saheeh Muslim (1/234) ke taur par, Unke Saheeh al-Mustakhraj me inse Daleele li hai “

25. Abu Nu'aym al-Asbahani :

“ Inse Saheeh Al-Mustakhraj Ala Saheeh Muslim [1/289, 290 H. 535] me daleele li hai “

26. Ibn Sayyid an-Naas :

“Sharh Tirmidhi me inke hadeethonko tasdeeq [**authenticated**] kiya hai.

27. Ya'qoob bin Shaybah :

“Sufyaan ath-Thawree se Simaak ki hadeethonko SAHEEH karar diya hai. Jaise ke upar bataya gaya hai.

In saare Tafseelonse pata chalta hai ke Jumhoor ke aagey **Simaak bin Harb Siqah, Sudooq, Saheeh ul-Hadeeth karar diye gaye hai.**

Tho Kuch Muhaddithonki Jarah jo thode paimaanepar hai wo Radd hotha hai. Kuch Muhaddithonke in jarah ko Ikhtilaat ke taur par liya hai yaani Unki Rivayaten Ikhtilaat se pahle koi Jarah nahi.

IKHTILAAT :

Kuch Muhaddithone kaha hai ke “Simaak bin harb ka haafez unke akri Umar ki wajah se kharab hua tha.”

[See: Al-Kawakib al-Niraat by Ibn al-Kiyaal Pg 159.]

➤ Ibn as-Salaah ne Uloom ul-Hadeeth ma'a Taqiyeed wal aizaah Pg 466 me farmate hai ke..
“Mukhtalateen (Pl. Mukhtalat) ki rivayaten Sahihayn me Hujjat ke taur par rivayat ki gayi hai yaani ke UNKE Ikhtilaat se pahle rivayat ki gayi hai. Aur yeh doosre qaraain Saheeh Taur par saaabit hai.

Saheeh Muslim me, Simaak bin Harb ke Shagird neeche bataye gaye hai.

1. Abu Awaanah (224)
2. Shu'bah (224)
3. Zaa'idah (224)
4. Israa'eel (224)
5. Abu Khaythamah Zuhayr bin Mu'awiyah (436)
6. Abul Ahwas (436)
7. Umar bin Ubayd al-Tanafsi (499/242)
8. Sufyaan ath-Thawree (270/287, Tuhfat ul-Ashraaf by Al-Mizzi: 2/154 H. 2164)
9. Zikriyah bin Abi Zaidah (270/287)
10. Hassan bin Saalih (734)
11. Maalik bin Maghool (965)
12. Abu Yunus Haatim bin Abi Sagheerah (1680)
13. Hammad bin Salamah (7/1821)
14. Idrees bin Yazeed al-Awdi (2135)
15. Ibraaheem bin Tahmaan (2277)
16. Ziyaad bin Khaythama (44/2305)
17. Asbaat bin Nasar (2329)

Isse hame pata chalta hai ke Upar ke Rivayaten jo Simaak bin Hurb ke Shagirdon se hai wo unki Ikhtilaat se pahle wale rivayaten hai.

Lihaaza Simaak Bin Hurb par Jarah Radd hotha hai.

[Taken From: Nasar ul-Rab Fee Tawtheeq Simaak bin Harb]

3) TEESRA RAVI: SUFYAN ATH-THAWREE

➔ Imam Awzaa'ee ne farmaya ke :
Ajke daur ke ILM walome ilm ka AALIM hai jispar aaplog bharosa karsakte ho, siwaye ek Koofi ALIM ke..
Abbas ne ne farmaya : Sufyaan ath-Thawree.

[Al-Jarah wal Ta'deel: Vol 4 Pg 222]

➔ Imam Sufyaan ibn Uyainah [Rahimahullah] ne farmaya :
Sufyaan ath-Thawree se badke maine koi aisa shaks nahi dekha jo HALAL aur HARAM me kaafi acchi tarah ILM rakhta ho.
Ibn al-Mu'arak [Rahimahullah] ne farmaya :
Maine Sufyaan ath-Thawree jaisa Ala hasti nahi dekhi.

Imam Yahya bin Sa'eed al-Qattaan [Rahimahullah] ne farmaya “ Maine Sufiyan ath-Thawree jaisa hafiz nahi dekha “

[Al-Jarah wal Ta'deel: Vol 4 # Pg 223]

→ Yahya ibn Ma'een [Rahimahullah] ne farmaya :

“ Sufyaan Hadeeth me bharosa karne wale mominonke Alim hai “

[Al-Jarah wal Ta'deel: Vol 4 Pg 225]

→ Imam Dhahabi [Rahimahullah] farmaya :

“ Hadeeth me Alimone Sufyaan ko THIQAHA aur hujjah hone par ettifaak kiya hai, wo chahe Du'afa se tadlees karte ho tho bhi.

[Mizaan al- I'tidaal: Vol 3 Pg 244]

Ahnaaf ka Sufyaan ath-Thawree [Rahimahullah] par ikhtelaaf.

Ahnaaf kahte hai ke Sufyaan ath-Thawree rah. Ne ‘ An ‘ se rivayat karrahe hai aur Sufiyan Dua'afa se tadlees karneme mashoor hai. Tho is buniyad par yeh rivayat khubul nahi ki jaayegi.

Al Jawab :

Yeh Sufyaan ath-Thawree ki rivayat Sahih Ibn Khuzaimah me ‘AN’ se rivayat ki gayi hai, magar yeh rivayat iski wajah se Da'eef nahi hogi.

Kyunki Sahih Ibn Khuzaimah ki rivayat ki Samah' tashree saabit hai.

→ Imam Nawawi :

" Mudallis ki Mu'an'an rivayaten jo Sahih Bukhari, aur Muslim aur wagairah ki Kitaabnse hai, tho inki Samah' ki tashree saabit hai.

[Taqreeb an-Nawawi with the Sharh of Tadreeb ar-Raawi]

Jabse Mudallis ki rivayatonki Inqita' me shak ho tho isilye Mu'a'an ki rivayat khubul nahi ki gayi hai jabtak yeh saabit na hojaye ke wo seedhe kahase suna hai.

Imam Bukhaari, Imam Muslim, Imam Ibn Khuzaimah, aur Imam Ibn Hibban wagairah me aise Mudallis ravyonki Munqati rivayatonko nahi ligaya hai, yahi wajah hai ke wo jab daleele apne kitaabome liye hai tho beshq Mudallis ki Samah' saabit hone par hi rivayaten liye hai.

Imam Ibn Khuzaimah Rahi. Ne kai saare Mu'a'an ki Mudalliseen rivayaten apne Al-Musnad as-Saheeh (Saheeh Ibn Khuzaimah) me liye hai. Aur wo khule taur par wo Mudalliseen ki hadeethonko Radd kiya hai jinki Samah' ki tashree saabit nahi hai.

Maslan :

→ Ibn Khuzayma Rah. Farmate hai ke :

“ main Yeh rivayat Saheeh hadith se alag [Exemption] karta hu kyunki maine nahi samajta ke Muhammad bin Ishaq ne yeh hadeeth seedha **Muhammad bin Muslim ne suna hoga, aur isne isme Tadlees kiya hai.** “

[Saheeh Ibn Khuzaimah : Vol # 1 Pg # 71]

➔ "Abu Ishaq " ne yeh rivayat " An " se ki hai isliye is rivayat me mushkil hai, kyunki maine nahi samajta ke iski Samaah saabit hai.

[Saheeh Ibn Khuzaymah: Vol 1 Pg 212]

" maine nahi samajta ke Abu Ishaq ne yeh hadeeth Burayd se suna hoga, ya Tadlees kiya hoga. "

[Vol 2 Pg 152]

Ab aaiye Hadeeth ke Maahir Muhaddithonka Mudallis ki Mu'a'an ki rivayatonpar kya Hukm hai.

➤ Imam Abu Abdullah Muhammad bin Idrees ashShafi'ee [rahimahullah] (d. 204 H) :

" Iske sabad, Ham Mudallis ki rivayatonko kabhi Khubul nahi karenge Jabtak wo yeh na kahe ke "Haddathani' or 'Sami'tu' [Jabtak wo yeh na ikraar kare wo Yeh Hadith maine Mere Shaikh [Teacher, Ustaad] Suni ho.. "

[KITAAB ARRISALAH: PG 53, BI TAHQEEQ AHMED SHAAKIR: 1035]

NOTE : Kitaab ArRisalah ek qadeem [Ancient] aur Usool Fiqh, and Usool Hadeeth, aur Usool Deen jaise kitaabomese hai, Kai saare Muhaddithone isme SHURUH likhe hai.

➤ Imam Ahmed bin Hanbal [rahimahullah] (d. 241 H) :

" Yeh Kitaab arRisalah par aitmaad karte the. "

[KITAAB ALJARAH WAT TA'DEEL [204/7, CHAIN SAHEEH]

➤ Imam Muslim [rahimahullah] (d. 261 H) :

" Jis kisi ko bhi hadith ke Ravi me Samaa' milta hai tho use Tadlees karne wala Ravi miljaayega, aur jab wo Ravi mash'hoor hojaayega tho fir ham uski Rivayat me Samaa dekhte hai aur fir Tahqeeq karte hai, Fir Tab ham Ravi ki Tadlees ki kamzori ko murtafa [elevated] karte hai.

[MUQADDIMAH SAHEEH MUSLIM: PG 22]

➤ Khateeb Baghdaadi [rahimahullah] (d. 463 H) :

" Aur Doosrone kaha hai ke : Mudallis ki Rivayatonko kabhi nahi khubul kiya jaayega ya liya jaayega jabtak wo poori tarah Iqraar karte hue bina Mash'kook [Doubtful] ke rivayat bayan na karden, Tab uski Rivaten qaabile qubul maani jaayegi aur aise Rivayten hamare aitbaar se MOTABAR hothi hai.

[ALKIFAYAH FI ILM ARRIWAYAH PG 361]

AlKifayah Usool ul hadith ki mash'hoor aur Motabar kitaab hai. Aur waise bhi Yeh qaul kisi b puqta daleelonke khilaaf nahi milega.

➤ Haafidh Ibn Hibban alBasti [rahimahullah] (d. 354 H) :

“ Issababse jabtak ek Mudallis, halanki Siqah hai aur wo Haddathani, or Sami'tu na kahde tho iski koi bhi rivayath Daleel ke taur par nahi li jasakti aur yahi Abu Abdullah Muhammad bin Idrees ashShafi'ee [rahimahullah]Buniyadi Usool hai aur yahi Buniyaadi USOOL hamare Shikhs [Teachers] bhi hai aur unke bhi jo is mudde par pairavi karta ho.
[KITAAB ALMAJROHEEN: VOL 1 PG 92]

Aur doosri baaat, Agar Mudallis Ravi ki SAHIH Shaahid ya Mutaabiat miljaayetho fir Tadlees ka ilzaam unparse nikaldiya jaata hai. Ek MOTABAR SHAAHID upar ke rivayat ki *Musnad Ahmed* (5/226 H. 22313), Al-Tahqeeq fi Ikhtilaaf ul-Hadeeth by Ibn al-Jawzi (1/28 H. 477) me maujood hai tho sabit hua ke Tadlees is rivayat me kuch galat nahi hai.

4) CHAUTHA RAVI : YAHYA BIN SA'EED AL-QATTAAN.

Yeh Jarah wal Ta'deel ke Imaam hai, aur ILM me ek Azeem shaksi hai, Fiqh aur hadeeth wagairh me...ILM ke log upar munhasir [Depend] hothe hai. Imam Bukhaari, Imam Muslim, Abu Dawood, Tirmidhi, Nasaa'ee, Ibn Majah ne unse Rivayaten nakal ki hai.

➤ Abdullah bin Ahmed ne farmaya ke Ahmed Bin Hanbal Rah. Ne kaha ke..
“ Maine Yahya (bin Sa'eed) jaisa kisiko nahi dekha “
[Al-Illal: 846]

➤ Ibn Sa'd ne farmaya ke :
“ Siqah Ma'moon “

[Al-Tabaqaat al-Kubra]

➤ Haafidh Dhahabi farmaya :
“ Yeh Al-Imam al-Kabeer, aur hadeeth ke silsilome Ameer ul-Mu'mineen hai “

[Siyar A'laam al-Nabula: 53]

➤ Haafidh Ibn Hajar ne kaha ke :
"Siqah Muttaqan, Haafidh Imam."

[Tahdheeb]

Ahnaaf ke is hadeeth par Aitraaz :

Kuch Biadaati hanafi kahte hai ke, Alfaaz "Ala Sadrih" sirf Sufiyaan Thawree se Simaak se rivayat ki hai aur Abul Ahwas, Shareek al-Qaadhi wagairah ne yeh Ijaaze wale alfaaz rivayat nahi kiya hai.

Al – Jawabaat :

“Sufyaan ath-Thawree Siqah haafidh hai aur unki Samah’ is hadith me saabit hai. Lihaaza, agar doosre Raviyone izaafe wale alfaaz “ Ala Sidrih “ nahi kaha hai tho wo Jarah nahi hogi, kyunki Upar nahi [aforementioning] batana yeh koi Daleel nahi hai.

Aur ek doosre Shart par, Siqah Ravi ki Jyaadah hamesha kaabile kubul hogi, jatab Muhadditheen se saabit na hojaaye Khas Ravi ki galti ki wajah se hui hai.

Imam Khateeb Baghdaadi ne Ispar Ijmaa rivayat kiya hai.

[Al-Kifayah Pg 425]

➤ Sufyaan ath-Thawree ki ek hadith par Abul Ahwas, Zaaidah, Isra'eel, aur Shareek ne Ikhtelaaf kiya tha, Fir Imam Yahya ibn Sa'eed al-Qattaan ne farmaya..

“ Fir bhi agar un jaise 4000 log honge tho bhi Sufiyaan Rah. Unse jyada Motabar SIQAH honge.
[Al-Nakat Ala Ibn as-Salaah: 2/779, 280]

Waise bhi Abdur Rahmaan bin Mahdi ne ise radd kiya hai, magar yeh SAHEEH kahna hai agar koi isko saheeh taur par khilaaf jaane ki daleel na ho.

➤ Naimwi Hanafi ne bhi Siqah ravi ki Jyada ko khubul kiya hai.

[see Athaar as-Sunan Pg 17, H. 36.]

* Kuch log Musnad Ahmed ki "yada'u hazihi ala hazihi sadrihi (seene par haath bandna) ke Ta'weelaat ke alfaaz par poori Dukaan kholte hai, Jabke, , Imam Ibn Al-Jawzi ne bhi alfaaz "yada'u hazihi ala hazihi sadrihi" ko yahi Sanad ke saaath Musnad Ahmed me rivayat kiya hai.
[Al-Tahqeeq: 1/338 H. 434]

➤ Ibn Abdul Haadi ne bhi "Al-Tanqeeh". [1/284] me izaafe wale alfaaz "yada'u hazihi ala hazihi sadrihi" ko likha hai.

Saabit hotha hai ke Mu'awwaleen ke Be-buniyaad ta'weelaat, Galat hai aur wo bebuniyaad hai aur alfaaz “ Ala Sidrih “ Saheeh taur par Saabit hai.

* Jab yeh saabit hogaya ke Siqah ya Sadooq ravi ki Zyaadah, Saheeh, Hasan kaabile kubul hojayegi tho Wakee aur Abdur Rahmaan bin Mahdi alfaaz "Ala Sadrih" ka zikr naabhi kiya tho isse is hadith ko kuch nuksaan nahi hoga.

Yahya ibn Sa'eed yeh Azeem Siqah Haafidh hai, unka Zyaada wale alfaaz kaafi hai ke is hadith par amal karne k liye.

* Yeh dimaq me rakhlena chahiye ke Sufyaan ath-Thawree se Naaf ke neeche baandna saabit NAHI hai.

* Agar Ravi Siqah aur Sadooq hai tho uski Tafarrud (lone narration) kuch nuksaan nahi hogi.

DALEEL NO # 4 : SEENE PAR HAATH BAANDNA

Tawoos Rahimahulla [Taba'i] se rivayat hai ke :

' Rasulullah Sallallahu Alai Wasallam Namaz me apna seedha haath baayen haath par rakhkar seenepar haath baande the. "

[Abu Dawood ma' al-Minhal a-azab al-mawrood: Vol 5 Pg 166]

Sanad :

Imam Abu Dawood [Unke Shayookh] === > **Abu Tawbah** [Imam Abu Dawood ne unke Kitaab at-Taharah me inse pahle Rivayat nakal ki hai jaha unka poora naam ka zikr kiya hai jo "**Abu Tawbah bin ar-Rabee' bin Naafi**" hai === > "**Haytham bin Al-Humayd**", === > "**Sulemaan bin Moosa**", === > **Tawoos** [rahimahullah]....

RAVIYONKA TARRUF :

1) PAHLA RAVI : "ABU TAWBAH BIN AR-RABEE' BIN NAAFI".

➤ Imam Abu Haatim Farmaya ki :

" Siqah, Sudooq, Hujjah..... Al-Athram ne farmaya, " maine suna hai ke Imam Ahmed bin hanbal ne Abu Tawbah me inka zikr kiya aur inki tareef ki aur farmaya " Maine inke baareme kuch nahi suna siwaye acchai ke "

[Al-Jarah wal Ta'deel: Vol 3 Pg 470]

➤ Haafidh Ibn Hajar ne inhe Tahdheeb at-Tahdheeb [VI 3 Pg 218] me sahih kaha hai.

➤ Imam Ibn Hibbaan ne *Kitaab ath-Thiqaat*. Me inhe zikr kiya hai.

➤ Yeh Bukhaari aur Saheeh Muslim ke Ravi hai aur Siqah hai.

2) DOOSRA RAVI : AL-HAYTHAM BIN AL-HUMAYD:

➤ Haafidh Ibn Hajar ne farmaya :

" He is truthfull and accused of Qadar "

[Taqreeb at-Tahdheeb: 7362]

Neeche diye gaye Jumhoor Muhadditheen ne unki Tasdeeq ki hai lihaaza wo Hasan ul-Hadeeth hai.

1. Imam Daheem :

"A'lam ul-Awwaleen wal Akhirieen bi-Makhool"

[Al-Ma'rifat wal Taareekh 2/395, Chain Saheeh]

2. Imam Ahmed bin Hanbal :

" Main sirf unke ACCHAI ke bareme jaanta hu "

[Al-Jarah wal Ta'deel: 9/82, Chain Saheeh]

3. Yahya ibn Ma'een :

" Inme kuch burai nahi hai "

[Al-Jarah wal Ta'deel: 9/82, Chain Saheeh]

4. Daraqutni :

" Siqah "

[Sunan Daraqutni: 1/319 H. 204]

5. Ibn Shaaheen :

"Kitaab ath-Thiqaat (1549)me inko zikr kiya hai "

6. Ibn Hibbaan :

" Kitaab ath-Thiqaat (9/235) me zikr kiya hai "

7. Abu Zur'ah ad-Dimashqi :

" Inki Tasdeeq ki hai aur unki tareef ki hai "

[Tareekh Abu Zur'ah: 902]

8. Adh-Dhahabi :

"Al-Faqeeh al-Haafidh"

[Tadhkiratul Huffaadh: 1/285]. In Mizaan ul-I'tidaal (4/321),]

Haafidh Dhahabi ne inhe Ma'rifat ur-Rawaat al-Mutakallim fihim bima yojab ar-Radd me inki Tasdeeq [authenticated] ki ha, farmaya " yeh SACCHE hai " [Pg 187.

9. Imam Baihaqi Rah. Ne hadeeth rivayat karne k baad farmaya ke..

" Iski Sanad Saheeh hai, aur iske Urwad Siqaat hai "

[Kitaab al-Qiraat by Al-Baihaqi Pg 64]

10. Ibn Hajar :

" Sudooq, accused of Qadar. "

[Taqreeb at-Tahdheeb: 7362]

Is Tadeel ke khilaaf sirf ek ka jarah ke taur par Abu Mashar kahna hai ke..

" Wo da'eef aur Qadari hai "

Yeh kahna Jumhoor ke khilaaf jaata hai lihaaza Radd kiya jaayega.

Natija yeh ke Haytham bin Humayd Thiqah aur Sudooq hai.

3) TEESRA RAVI : THAWR BIN YAZEED BIN ZIYAAD AL-KALAA'EE ABU KHAALID AL-HAMSI:

➤ Imam Yahya ibn Ma'een farmate hai ke :

“ Maine koi jyada Motabar Shaami nahi dekha jitna Thawar bin Yazeed ko dekha hai, Ibn Sa'd ne kaha ke “ yeh Hadeeth me Thiqah hai, Ibn Adeer ne kaha ke “ Agar yeh Thiqah ya Sudooq Raivyonse rivayat karte hai ke mere Tahqeeq ke mutaabik inki Rivayatome kuch galti nahi hai, Imaam Nasaa'ee aur Imam Duhaym ne kaha ke “ Yeh THIQAHA hai, Imam Abu Haatim ne kaha “ Sudooq aur haafidh hai, Imaam Ibn Hibban ne [Kitaab ath-Thiqaat me inka zikr kiya](#), [Molvi Khaleel ur-Rahmaan Saharanpoori Hanafi ne “ Thiqah Thabat “](#) kaha hai, Yaani Thiqah unche darjo walonpar.

[Bazal al-Majhood: Vol 1 Pg 83]

➤ Muhammad bin Ishaq,
Ahmed bin Saalih,
Muhammad bin Awf,
Abu Dawood, aur
Al-Ijlee Muhaddtheen ne inhe THIQAHA kaha hai.

➤ Haafidh Dhahabi ne apne alfaaz Qadar wale wapis liye hai.
➤ Aur yeh Saheeh Al Bukhari ke Ravi bhi hai.

Conclusion:

Thawr Siqah aur Saheeh ul-Hadeeth hai.

4) CHAETHA RAVI : SULEMAAN BIN MOOSA AL-UMWI AD-DIMASHQI AL-ASHDAQ:

TAD'EEL :

1. Saeed bin Abdul Azeez :
“ Mankhool ke baad Shaam se JYADA ILM rakhne wale hai “

2. Duhaym :
“ Makhool ke Sahabemese Motabar sahabi hai.

[Al-Jarah wal Ta'deel: 4/41, Chain Saheeh]

3. Ibn Ma'een : “ [Thiqah](#) “
[Taareekh Uthmaan bin Sa'eed ad-Daarimi: 26, 360]

4. Ibn Adeer :
“ Aur yeh mere mutaabik Thabat Sudooq hai. “

[Al-Kaamil: 3/1119]

5. Ad-Daraqutni :
“ Yeh [Thiqaat Huffaadh mese](#) hai. “

[Kitaab al-Illal: Vol 5 Pg 110, Mosoo'ah Aqwaal ad-Daraqutni: 1/303]

6. 'Ataa bin Abi Ribaah ne inki Baht tare'ef ki hai.

[Kitaab al-Ma'rifah wal Taareekh: 2/405, Chain Saheeh]

7. Hishaam bin Ammaar : "Arfa' Ashaab Makhool Sulemaan bin Moosa.

[Kitaab al-Ma'rifah wal Taareekh: 2/396, Chain Saheeh]

8. Ibn Sa'd :

“ Thiqah, Ibn Jurayj ne inki tare'ef ki hai “

[Tabaqaat Ibn Sa'd: 7/457]

9. Az-Zuhri ne inki tare'ef ki hai.

[Musnad Ahmed: 6/47 H. 24205, Chain Saheeh]

10. Ibn Hibbaan :

“Kitaab ath-Thiqaat me inka zikr kiya hai aur farmaya ke “ yeh Faqeeh hai aur Adl/Saaleh hai “

[Kitaab ath-Thiqaat: 6/379, 380]

11. Ibn al-Madeeni :

“ Yeh Makhool ke bade SAHABA mese hai, aur unke fauth se pahle thoda paershan [confused] hogaye the.

[Yeh Sahih Sanad se saabit nahi hai.]

12. Adh-Dhahabi :

"Al-Imam, Al-Kabeer, Mufti.."

[Siyar A'laam al-Nabula: 5/433]

13. Ibn Hajar :

“ Fath ul Baari (10/8) me farmaya ke , [Suelmaan jo hadeeth rivayat kiye hai uske saare Urwaad Sacche hai.](#) “

Haafidh Ibn Hajar ne aur farmaya “*Taqreeb at-Tahdheeb me wo sacche hai, aur unke maut se pahle wo thodasa bhoolne lage the* “

14. Al-Haakim : [Al-Mustadrak: 2/168 H. 2706] Me inki tasdeeq [Authenticated] ki hai.

JARA'H.

1. Al-Bukhaari :

“ Inke pas Munkar Rivayaten hai “

[Ad-Du'afa by Al-Bukhaari: 148], aur farmaya ke “ Yeh Munkirul Hadeeth hai aur maine kuch bhi unse rivayaten nahi karta “

Yeh Imam Bukhari Ki Jarah, Sulemaan jo baadme, Umar ke taqaze ki wajah bhoolne lage the uspar ki hai tho lihaaza ise aam taur par nahi liya jaayega.

Sulemaan ki baad ki zindagi se yeh mukhtasar aur Khas hai.

[refer to 'Tuhfatul Aqwiya fee Tahqeeq Kitaab ad-Du'afaa (no. 148 pg. 37), Manuscript Form, of Shaikh Zubair Alee Za'ee.]

2. Abu Haatim :

“ Yeh Sacche hai, aur inke kuch hadeethome **Idtiraab hai aur mai nahi jaanta ke inke jitna Motabar/mazboot [firm] aur Faqeeh Ravi Makhool ke sahabamese koi ho.**

(al-Jarah wal Ta'deel of Ibn Abi Haatim Tarjamah Sulemaan, Tahdheeb ut-Tahdheeb (4/237) and 'Aun al-Ma'bood (2/325)

Tho Imam Abu Haatim ne farmaya ke wo **Motabar/mazboot [firm] the, jo yeh Alfaaz tareef ke liye umdah hai. Unhone yeh b kaha ke unke hadeethome Idtiraab hai, tho yeh koi Mufassar nahi hai jaisa ke neechे jumhoor ne bataya hai.**

3. An-Nasaa'ee :

“ Yeh Jurist [Trsltion =] hai aur Hadith me mazboot nahi hai.

[Ad-Du'afa: 252]

4. Abu Zur'ah ar-Raazi ne *Ad-Du'afaa me inka zikr kiya hai.*

5. Al-Ukaylee ne inhe *Ad-Du'afaa me zikr kiya hai.*

Upar ke tafseelonse pata chala hai ke Jumhoor ke aagey Sulemaan Siqah aur Sudooq hai.

Tho lihaaza, Is hadith me Suleman bin Moosa se kuch kamzori nahi hai.

[Yeh Dimq me rakhle ke ye Ravi Saheeh Al Muslim ka ravi b hai.]

“ Fauth se pahle thoda pareshan [confused] hogaye the “ yeh kahna saabit nahi hai aur isse kuch is rivyaat ko nukaan hoga.

wallahu a'lam.

➤ Imam Abu Dawood ne is hadith par Khamoshi ikhteyaar kiya hai, **Thanvi Deobandi deobandi ke usool ke mutaabik yeh Hadith SAHEEH hai.**

Kai Jarah Wa Tadeel ke Ulemaone Abu Hanifa par Aam taur par Jarah kiya hai aur uska Khulaasa bhi bataya hai. Hanafee log ne iske jawab dete hai aur kahte hai ke Abu Hanifa ek bade faqee the aur unpar Jarah bardaash nahi hai.

Jo bhi ho, Sulemaan par koi bhi Jarah ka khulaasa nahi kiya hai, aur ash-Sharazee ne 'Tabqaat ul-Fuqaha' me kaha ki..” Sulemaan Shaam ke Faqee the, aur Mankhool ke sahabi.

Tho lihaaza, Unpar Aam jarah kaise Bardaash kiya jaaye ?

5) PAANCHVE RAVI TAWOOS :

➤ Imam Tawoos Saheeh Bukhaari, Saheeh Muslim Aur Sunan Arba'ah ke RAVI hai. Aur yeh Ibn Abbaas aur doosronke Shagird the.

Abdullah bin Abbaas [radiallah anhu] farmaya ki:
" Muje taken hai ke Tawoos Jannah ke logomese hai "

[Tahdheeb at-Tahdheeb: Vol 4 Pg 9]

➤ Imam Zuhri Farmaya ke :
" Agar tum Tawoos ko dekho tho, tum unki Ikhlās/saadgi ki tareef karoge "

[Tahdheeb at-Tahdheeb: Vol 4 Pg 9]

AHNAAF KA IS HADITH PAR AITRAAZ :

Kahte hai ke yeh hadith MURSAL hai.

Al Jawab :

Haqiqat me Yeh Hadith MURSAL hai. Jo bhi ho...Mursal hadith Ahnaaf ke aagey bina shart ke Hujjat hai.

➤ Hanafi madhab ke Imaam Sarkhasee likte hai ke...
" Mursal rivayaten jo 2nd aur 3rd daur se ho tho Ahnaaf ke mutaabik Khaabile khubl hogi aur aur Daleel hai.

[Stated in Kitaab al-Usool (1/360), likewise Noor al-Anwaar (p.150) also mentions the same)]

➤ Muhammad Hashim Tahtawee Hanafee unke *Kashfud-Deen p. 17, me kahte hai ke*
" Mursal rivayaten Ahnaaf ke aagey ek daleel ke taur par Khaabile Khubul hogi"

➤ Allaamah ibn Humaam Hanafee ne Fathul-Qadeer me , Hidaayah ke Khulaaseme (1/239) Yahī zikr kiya hai.

➤ Zafar Ahmed Uthmaani farmate hai ke :
" Mursal hadith hamare aagey HUIJAT hai. "

[A'laa us-Sunan: Vol 1 Pg 82]

Jabke, Shaaf'ee aur Ahlul Hadeeth ke aagey Mursal Hadeeth Hujjat nahi hai jabtak ke wo Marfoo aur Musnad hadeethonke saharese na aati ho.

➤ **Allamah Mahmood as-Subki ne hadeeth ke khulaasa karte waqt likte hai ke :**

" Kuch Imaamonke Mutaabik, Mursal hadeeth bina koi shart ke Hujjah hai. Jabke Imaam Shaaf'ee ke aagey Mursal hadeeth hujjah tab hi hogi jab wo doosre hadith ke sahare se aati ho. Aur Yaqinan, yeh Hadeeth doosre rivayatonse aakar mazboot hothi hai. Ek Rivayat Hulb at-Taa'ee se Musnad Ahmed se hai, aur doosri Wail Bin Hujr, Imam Ibn Khuzahmah ke Saheeh se rivayat ki gayi hai.

[Al-Minhal al-Azab al-Mawrood: Vol 5 Pg 166]

➤ **Imaam Abdur Rahmaan Mubaarakpooree farmate hai ke :**

" Aur Tawoos ki hadith Mursal hai, kyunki Tawoos Tabi'ee hai aur inki Isnaad Hasan hai. Aur Mursal hadeeth aam taur par Abu Haneefah, maalik aur Ahmed ke aagey hujjah hai. Aur Shaaf'ee ke mutaabik wo tab hi daleel banegi jab wo doosre hadeeth se Musnad ya Mursal ke taur par paye jaayegi. Aur yeh Mursal hadeeth hai aur jaisa ke upar bayan kiye Hadeethe Waa'il ibn Hujr aur Hulb at-Taa'ee ke sahare se aayi hai. Tho is dalail se Namaz me Seene par Haath baandna SAHIH saabit hotha hai.

[Tuhfatul Ahwadhee 2/81]

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**TRANSLATED
&
COMPILED BY
NADEEM SHAIKH.**